THE

Snake in the Graſs

Further Diſcovered:

OR, THE

QUAKERS

No Chriſtians.

Proving out of their own WRITINGS, that they Deny,

I. *The Scriptures to be the Word of God.*
II. *Baptiſm, and the Lord's Supper.*
III. *The Manhood of Chriſt,* &c.

With an Account of their Canons, Conſtitutions, Eccleſiaſtical Order and Diſcipline.

LONDON,

Printed for *J. F.* and are to be Sold by *A. Baldwin* in *Warwick-lane.* 1698.

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TO THE READER.

THE Proofs I have given (in this Book) of the Quakers Principles, being taken out of divers particular Authors of theirs; it may be objected, That it is not reasonable, that what is Asserted by any one particular, or private Person, should be imputed to a whole Party of Men, who go under the same Name.

To which I answer, That if we take not the Writings of particular Quakers for the Quakers Principles in general, we must be altogether uncapable of finding them. The Quakers pretending all their Ministry

To the Reader.

Miniſtry *to be* Infallible, *they* themſelves *own as well as their* Writings *and Declarations to be* infallibly *true. Yea, they affirm them to Speak and write by* Divine Inſpiration, *as the Prophets and Apoſtles in the Old and New Teſtament. Whatever is in* their *Writings and Declarings, (though they may deny* our Sence *of them) they own the* Words *as from the Lord.*

J. F.

QUAKERISM NO CHRISTIANITY.

PART I.

CHAP. I.

The Explanation of the Title.

THat I may inform my Reader of the true state of the Controversie agitated in the ensuing Treatise; I hold my self bound as a rational man, and as a Christian, (the Controversie being of a Religious Concern) both to state the main Question; to which I shall endeavour, that all those which are subordinate, or by me pretended to be so, may be plainly reducible; and also to open the terms, that I may neither write, nor my Reader be led into a thicket of impertinencies: but as it may be clear and conspicuous, whereof I affirm; so also, the Reader may be able to judge, how much what is offered is to the purpose. SECT. I.

§ 2. I need not trouble the Reader with any further account of the Question then the Title; wherein I affirm, that *Quakerism is no Christianity*, which if it be not only sufficiently proved, and clearly, but also abundantly, *I* shall not doubt but all honest hearts who shall peruse this Discourse, will be irreconcileably alienated from all appearances of so horrid an Imposture. And I am not altogether out of hope, that many of those who have inclined, or adhered to those woful Tenets, or persons here discovered, with a design to elevate their Christianity to a higher Standard of Purity, will be convinced, that instead thereof they have but plunged themselves into the ditch of the grossest delusions, and made work for Repentance.

SECT. II. For the term *Christianity*, we are not to understand by it all those matters of faith and practice, which Christianity doth oblige us unto; for *Christianity* is a large and noble thing, which is not only a curious Garden, which hath in it that which common Fields, yea and common Inclosures are not furnished withal, but also doth take in, (beside what is peculiar to its self) all that is worthy in those Religions which it hath superseded and outstript; yea, whatever is good and commendable among the very Heathen, according to that of the Apostle, *Finally, Brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, think on these things.*

Christianity (in a full sense) consists of those principles of Faith and Life; that Worship, Order, and

and those Ordinances; which have not only a respect to Jesus Christ the Mediator between God and Man, in his lapsed state: but also that frame of them which is proper to the Gospel or *New* Testament-Administration; which was constituted by Christ while he was *manifest in the flesh*,, and after he had actually finished the meritorious part of our Reconciliation and Salvation, and as God-Man united in one Person, was invested with all Power both in Heaven and Earth, according to that Scripture, *All Power is given unto me in Heaven and in Earth*; and that full Text to this purpose, *And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the Cross: wherefore God also hath highly exalted him, and given him a Name which is above every Name, &c.* A Christian in the *narrowest* sense, is one that owns the only true God, and Jesus Christ whom he hath sent, to be the Lord and Saviour. Mat. 28. 18 Phil. 2. 10, 11.

§ 2. That this account of Christianity may be understood aright, I shall spend a few lines (and as few as I can) to inform of the difference, between Christianity as such, and those other things which Christianity obliges to; which yet may be where there is not any the least footsteps of Christianity.

§ 3. To know and acknowledge (in some way) the one and only true God, Creator of all things, or dependance on, and subjection to him; the love of God, our Neighbour, and our selves; Justice, Temperance, and all other duties, which by the Light and Law of Nature we may be convinced of, these a man may be exercised in, and yet be nothing of a Christian, and so were some of the

Heathens, who not only were altogether ignorant of Christ, but also opposed him and the Christian name.

§ 4. To come yet nearer, the Church of *Israel* under *Moses*'s Administration; who had not only the Moral Law, or Law of Nature, given forth by God himself; but also the Promises, Descriptions, Types, and Shadows of Christ the Redeemer; through the faith of whom, all them that were saved came by their salvation: yet their state was not (in a strict sense) Christian, nor the Law and Administration under which they lived, and to which they subjected Christianity: which I shall confirm by some essential exceptions.

§ 5. Christianity necessarily includes the faith and belief of Christ already come, a Christ crucified, that died, rose again from the dead, is ascended, &c. *Without Controversie great is the Mystery of Godliness, God was manifest in the flesh, justified in the Spirit, believed on in the World, received up into Glory.* 1 Tim. 3.16. This was Christian Godliness. *But we preach Christ crucified, to the Jewes a stumbling block*; this Christ as *come* and *crucified*, was the main basis of the Gospel and Christianity.

§ 6. Christianity necessarily includes the beleif of that *Particular*, and numerical man *Christ Jesus*; who was born of the Virgin *Mary*, and was of the seed of *Abraham* according to the flesh, to be the Christ of God that was promised to come in due time. *I said therefore unto you, that you shall die in your sins, for if ye believe not that I am he, ye shall die in your sins*, John. 8. 24. *Therefore let all the House of* Israel *know assuredly, that God hath made the same Jesus whom ye have crucified both Lord and Christ.* Acts 3.6.

These

These were new Articles of their Creed, without the belief of which they were such as had nothing to do with Christ, as their Mediator.

Again, the whole frame of the Administration was altered from *Moses* to Christ, even the man Christ Jesus as well as God. *Hath in these last days spoken to us by his Son*, Heb. 1.1. *And* Moses *verily was faithful in all his House, as a servant, for a Testimony of those things which were to be spoken after; but Christ as a Son over his own House*, Heb. 3.5. We have now nothing to do with *Moses* Law as such, and also the manner of Administration, which is not in a multitude of carnal observancies, types, and resemblances, but in that way which is more real and more purely spiritual. *But the hour cometh, and now is, when the true Worshippers shall worship the Father in spirit and in truth*, John 4.23. They were to worship him in spirit before; for where the heart was not in the Ceremonial and typical worship they were not accepted; and God never indulged hypocrisie. The meaning must therefore be, That spirit must be taken in opposition to those carnal Ordinances, and the material Temple; and Truth, in opposition to those Types, which were not a Lie, but were only the shadows of good things to come.

§ 8. I might enlarge to the Officers, Offices, and restrained Extent of the Mosaical Administration; and shew that in all it is Alien to the Administration of Christ come; and that wherein Christianity consists. *For if that* [*Ministration*] *which is done away was glorious, much more that which remaineth is glorious*, 2 Cor. 3.11.

§ 9. Now to resume the intent of what I have said, observe, that neither the natural light and practices

of Heathen, nor the revealed light, law, and practices Judaical were Christian (as such) though the latter (a great part of them) had a respect to Christ, and the medicinal and remedying part of Religion.

And the Jews, who were immediately before the Church of God; yet when the Administration was changed, they were cut off from the Church, though they retained their Morals and those Ceremonial Respects to an expected Messiah, if they did not admit into their Creed or Faith the Articles aforesaid; *viz.* a Christ come; That Jesus who was crucified was the Christ, and that he was the Supreme Head and Administrator to the Church of God; and those who did so were transmitted into the Christian Church, the other being dissolved.

SECT. III. Having expressed with what brevity I could, what Christianity (as such) is: I shall in a few lines give an Account what I intend by the term *Quakerism*.

I do not mean thereby, that all that are called and reputed *Quakers*, are no Christians; for my charity is large enough to believe, That many of them would abhorr the Principles of their Leaders, did they but well understand them: for whose sakes in part I have undertaken this Discovery.

Quakerism is a Heap of Tenets, with the usurped Names of true Christian Principles, which are yet really no such things, but subverting both Foundation and Fabrick of Christianity. And I call him a *Quaker* that professes the Light within every man to be the only Lord and Saviour, and very God. So that when

when I say, *Quakerism is no Christianity*, I do not say, that common Civility, Justice among men, or whatever of their principles or practices which are morally good; for these are generally owned as the principles of those Christians, whom they separate from, and bitterly reproach as Antichristian. And it cannot be for want of Instructions or Examples in such kind of goodness, that they withdraw from the serious Professors, that are as far from their opinions as the East is from the West.

CHAP. II.

The Beginning of Quakerism different from, and opposite to Christianity.

THE first Argument which I shall begin my attempt with, shall be from the beginning of *Quakerism*; which I shall take notice of under two Considerations. SECT. 1.

First, *The manner of the beginning of Quakerism.*

Secondly, *The time of its beginning.*

Both of which I shall prove exceedingly to oppose, and differ from the beginning of Christianity.

The Christian Religion or *Christianity* was first introduced by the preaching of the promised Messias to be come into the world; whose humane Nature was pointed at by *John the Baptist*, and visible to the *bodily* eyes of a multitude of beholders. *The next day* John *seeth* Jesus *coming unto him; and saith, Behold the Lamb of God which taketh away the sin of the world. This is he of whom I said, after me cometh a man which is preferred before me, for he was before me.* § 2.

§ 3. But *Quakerism* was introduced by preaching a Christ *within* every man, born *within* every man, which was never seen with the *bodily* eyes of any man; and this Testimony of *John* concerning the true Christ perverted, for the maintaining of their feigned Christ.

Morning-Watch. p. 41 *And as you give up to that measure of light in your own Consciences, and wait to be guided by it, and exercised in it, you will know Christ revealed* within *you, whom you are looking for* without *you, and put his day far off from you; and so you live in want of him, and know not how to come to him, nor the place where to find him; but live in the* dreamings, *and night-visions, and have a talk of him, and what* he *hath done for you, and so spend your precious time in slumbring and* dreaming, *&c.*

This Quakers Text will bear a large Comment, but I will take notice of that only which is to the present purpose. Here is preached a Christ *within*, in opposition to, and contempt of a Christ *without*, which *John* preached, and that faith and hope of the Saints, (which according to the Scripture are *Heb.* 11. 11. the substance of things not seen, and the evidence of things hoped for) reproached as a *slumbring fancy*, and a *nocturnal dream*. But if you would infallibly be convinced of the gross darkness wherewith this sort of men are benighted, or their palpable dishonesty in abusing the Holy Scripture; weigh the following instance out of the preceding Author.

§ 4. *Morning-Watch.* p. 5. *Then God sent him* [John] *to bear witness to the light, which* in him *was made manifest, that all in the light might believe: and he called unto others to behold him, and said he was the Lamb of God, and was to take away the sins of the world.* Least you should mistake him, and guess that a man that could

could but write his name should not have so little wit or modesty, as to expound that Text of Scripture after this sort: he quotes chapter and verse, *John* 1. 9. and the next word is (*mark*) in a Parenthesis, lest his folly should not appear to all men, who should have the hap to read him. And moreover, at the close of the period, after he had made a further blind Comment on the Text, he glories in his shame, with a *Weigh this truth all ye Priests and Professors, and ponder it in your hearts*: No words big enough to express its madness! P. 6.

SECT. II.

Christianity made its way not only by the truth and purity of its Doctrine; but also by such and so many *signs* and *wonders* wrought before *multitudes*, as were *convincing* to its most malicious and prejudiced Adversaries, and that not only by Christ himself, but also by his Disciples and servants, both before and after his death.

And all bare him witness, and wondred at the gracious words which proceeded out of his mouth, Luke 22. 4. but men may speak many good words, and yet both say and do at other times bad enough: but Christ appeals to the faces of his worst Adversaries; *If I have spoken evil, bear witness of the evil*, John 18. 23. But if forcible right words would not make way, Christ exhorts them to believe for the very works sake; and these were not ordinary works or wonders, and miracles neither: *If I had not done among them the works which none other man did, they had not had sin.* And as himself, so his servants introduced Christianity with the same holy pomp and state of the Mighty, and miraculous works of the Power of God, bearing witness to the truth of their Doctrine. *Long time there-*

therefore abode they, speaking boldly in the Lord, which gave Testimony unto the word of his grace, and granted signes and wonders to be done by their hands, Acts 1.3.

But Quakerism made its way by, and began in blasphemies against the Lord Jesus Christ of *Nazareth* (whom the Apostles preached) by gratifying the pride, idleness, and giddiness of both Professors and prophane, as will appear abundantly in the following discourse; and by decrying the Scripture of the Old and New Testament, as a dead Letter, and altogether useless, if not mischievous: * *Your imagined God beyond the Stars, a day of calamity will come upon them who have worshipped and do worship an unknown God at a distance, and pretend the worship of the true God.* And if we will not believe the Quakers for their words sake, (which swell big enough with vanity, folly, nonsense, and errour) we are like to continue in the truth still for all them. There have been some of them who have been sensible of this defect, and have attempted to supply it, to the cracking of their credit, some to the loss of their lives, *George Fox* hath found a plaister for this sore, which I shall produce: that you may give your judgement whether it smell more of the Fox or of the Goose.

* *Sword of the Lord drawn* p.5 *Fox the younger Gen. epist.* P. 4

FOX. § 3.

Which many prayed by the Spirit, and spake by the Spirit, did not shew miracles at the Tempters Command; though among Believers there be miracles in Spirit which be signes and wonders to the world, as Isaiah *saith*; When I read this, I had much ado to keep my self from laughing; but the weightiness of my thoughts on this imposture, soon helped me to reduce it to a compassionate smile. Indeed, I think, him crafty like the Fox, not to venture his carcase in attempting any miracle but *in Spirit*, and

The great Mystery of the great Whore p.3.

and yet more a Gooſe to call them ſignes and wonders to the world, which the world never *ſaw*, nor could have wondred at, if *George Fox*, and ſuch as he had not blabbed of them. But, I muſt not let paſs his fathering his abſurdity on the Prophet *Iſaiah*; the words he intends muſt be in *Iſa.* 8. 18. *Behold I, and the Children whom the Lord hath given me, are for ſignes and for wonders in Iſrael.* I find not the word [*Signes*] any where elſe in that Prophecy He hath a ſtrange ſpirit of diſcerning, that can find in that Scripture any thing of Miracles wrought in ſpirit: for indeed they themſelves were the wonders, that is, they were wondred at. So may the Quakers well be, but in a far worſe ſenſe, or for a worſe cauſe. I may the leſſe wonder at *George's* boldneſs with *Iſaiah*, ſeeing a great Rabby of the *Quakers* hath ſaid that he is as good a Prophet as *Iſaiah*. Who would conceive that ſo blockiſh a perſon as this, ſhould be the Fore-man and Chief in account among ſuch a number of ſuch ſingularly diſcerning ſpirits as the Quakers? but as among wiſe men the wiſeſt are moſt highly eſteemed, ſo among others the veriest.——

SECT. III.

Chriſtianity entred into the world with raviſhing Songs, and *Hallelujahs* of the Angels, and heavenly Hoſt, the Songs and Thankſgivings of *Mary*, *Elizabeth*, *Zechariah*, *Simeon*, and others: with the healing of all ſorts of diſeaſes, caſting out devils out of the poſſeſſed, preaching the glad tidings of the Goſpel of Peace, and what might expreſs the Sun of righteouſneſs to be riſen on the World, with healing in his wings. I need not find you out the places of Scripture which ſpeak theſe things.

§ 2.

But Quakeriſm entred the world as if Hell were broke

broke loose and possessions by Satan were to make way, and fit souls for the Quakers spirit. Instead of that serious compunction, that seized gross and black sinners upon their conviction; and the consolation that was let into their souls by the joyful sound of remission and salvation, through a crucified Jesus: O the Hell-dark expressions of the Quakers Preachers! the frightful and amazeing words, both for matter and manner, where with they first attempted poor silly men and women; whom they frighted almost out of their wits with their dismal noise, whose eccho remained in their ears, when their words were forgotten. What bitter Curses and Execrations did they pour forth against all that made any opposition, (though most mildly and rationally) against their unheard of innovation. What disturbing of Congregations, and reviling the most serious and faithful Pastors: while those, whose faults they have made use of to bespatter the guiltless, might remain quiet enough, as not so dangerous and adverse to Satans interest and Kingdome. How generally were their Meetings, either silent, or taken up with the sudden, and violent irruptions of dismal howling and horrible roarings. Persons suddenly taken as with the falling-sickness, shaking and foaming at the Mouth; and some lying flat on the ground, as stark dead. Some such things as these I have seen and heard; and what there are undeniable Testimonies of, are so numerous and notorious, that though they have now almost, if not altogether left the latter sort of them, they dare not deny that it was so. And if they dare to challenge this with untruth, I may requite them, with a good Part of a Volume of them, to keep alive their remembrance. I now proceed to my second consideration of the

beginning

beginning of Quakerism with respect to time.

What I have already said in the opening the term Christianity, will save me much of the labour of proving (in this place) when it began to take place. I know none that assert Heathenism, or the state of the Saints before the flood, or of the Patriarchs after the flood, or of the *Israelites* under *Moses's* Administration to be (in a proper and strict sense) Christian: except some of the Quakers, who date it from the reign of the light within (their onely Christ) and will needs have not onely Jews, but Heathen (and especially *Adam* in innocency to be) under that dispensation. Yet I doubt not to prove both from Scripture, and also from their own Writings by necessary consequence, that Christianity is not so old as the formentioned, nor yet so young as *Quakerism*. SECT. IV.

Some (though but few) date Christianity from the Birth of Christ: Others, with much more reason, from the Resurrection of Christ, when he had finished his Transactions for the merit of our salvation in the Person of God-Man; and from that Declaration he made of the possession of the power committed to him. *Matth.* 28. 18. *All Power is given unto me in Heaven and in Earth.* § 2.

But all agree (who make any distinction) that it began immediately upon the abrogation and dissolution of the Mosaical Administration and Temple-Worship, which was above sixteen hundred years since, although (as the Scripture speaks) *The Disciples were called Christians first at* Antioch, Acts 11. 26. But the thing Christianity might

might well be before the *name* Christian so short a space. And that the Christian Name had about that time its *Beginning*, appears by the reply of *Agrippa* to *Paul*, *Almost thou perswadest me to be a Christian*, Acts 28. 8. which then, it seems was the common appellation of Believers and Professors of the Fath of Christ. But if all this will not convince, I will adde one Text more to make down-weight.

Yet if any man suffer as a Christian, let him not be ashamed, 1 Pet. 4. 16.

Here Christianity is distinguished both from *Heathenism* and *Judaism*. Both the Gentiles and the Jews were bitter enemies to the Christian Name; and that not for the Name but the things sake; the Gentiles for their denying *Idol-worship*, the Jews for their deserting the *Mosaical* Constitution; the Gentiles for their *only* worshipping the *only true* God; the Jews for worshipping the true God by, and through *Jesus Christ the Mediator*. *And I, Brethren, if I yet preach Circumcision, why do I yet suffer persecution? then is the offence of the Cross ceased*, Gal. 5. 11.

§ 3. Having adjusted the entrance of Christianity into the world in point of time; let us now compare Notes whether it agree with the Birth of Quakerism. I know but of two Arguments (such as they be) upon which they build their Antiquity, and by both of them they date their Christianity, either from *Adam* or *Eternity*. The first is from Christ the Light who was in the Beginning with God. But if they make the being of their Christianity commensurate with the being of Christ as God: I confess, 'tis but folly for any other to number dayes with it. But besides the notorious absur-

absurdity of this Fancy at first view, to those that dream not waking: I have already proved, that Christianity had a beginning, and that long since the Creation.

The other Argument is from *Inspirations*, and *immediate* teaching; which next to the *light within* is the main principle of Quakerism. §. 4.

To this I answer, by way of grant and concession; that there was *immediate* teaching and revelation very early in the world: but that wherever and whenever there was immediate teaching, then and there was *Christianity*: is a thing, that men who have better skill in the Scriptures, and more use of their reason then they, will be ashamed to attempt the proof of.

But if it were granted, That Inspirations divine and *immediate*, did constitute Christianity; and that all who *are*, or *were* thereby conducted are to be accounted Christians: it will be long enough ere the Quakers prove *they* are the persons, and not long before I have proved that *they* are not; as will appear when you come to that point handled at large in this Treatise.

But beside the notoriousness of the Quakers *novelty*, I shall fully prove it from their *own* Assertions; and if they oppose one another, let them look to that, and agree among themselves as well as they can. §. 5. *It is now about seven years since the Lord raised us up in the North of* England, *and opened our Mouths in this his spirit.* By the date of the Impression it should be about 51 that Quakerism brake forth in this Nation, and *England* hath this unhappiness, that it was the first Breeder of this Sect, and the North of *England* the part first infected. I remember there is an old Proverb, (I suppose grounded *Mystery of the great Whore Epist.* 1659.

on

on manifold experiences) *All evil comes out of the North.* But against this it may be objected, that although they were the first in *England*, and of late generations, yet the Religion it self is ancient. Let us therefore follow it to the root by their own direction.

§ 6. *After these things in the year* 1648. *God who had compassion on his people, did cause a branch to spring forth of the root of* David, *which was filled with vertue: for the Covenant of Life and Peace was with him, and he spread and shot forth many branches; which did partake of the fatness of the Root, and the weary came to rest under his branches: in him also was the Word of Reconcilation, which turned the hearts of the Fathers to the Children, and the disobedient to the Wisdome of the just.*

Jo. Whithead small Treat. p. 4

§ 7. Observe the blasphemy of these expressions, many of which are by the Scripture spoken of Christ, and agreeing to him only; but applied by this Wretch to the first of their Sect brought forth in their Spirit in the year 1648. Who it should be except *James Naylor*, I cannot guess? and follows immediately.

Ibid. *And in the Year* 1655, *I being a branch of this Tree*, viz. *the Branch aforesaid; the life of its Root caused me to blossom and bring forth fruit; for the Spirit of the Lord come upon me, &c.* So that whatever was the Root, the first branch of this degenerate Vine sprung forth in 48.

§ 8. And if the words immediately foregoing those I here quote, signifie any thing, it must be a new Administration, *for which the Lord was against them,* (the publick Pastors) *and brought night upon them, that their vision ceased.* Then those Pastors had sometime the Vision and presence of God with them,

them, who never preached the light within to be the only Rule, the only Redeemer, nor pretended to minister from immediate Inspirations: but from the Scriptures, by which they were directed, and which were the Treasury out of which they brought forth whatever they handed (as from the Lord) to the people: but about the year 48 or 50, that way of ministration was cryed down, and those principles called *Quakerism* by you inserted in their room and stead.

§ 9. But let us hear another Witness, and he none of the meaneſt. *Yea, my heart did truly unite with, and enjoy the Lord in what was then* [about the beginning of the late troubles] *given forth, and I can never be drawn to deny the truth and worth of that dispensation, though I know it was swallowed up by a greater desolation, soon following after: and since, by the breaking forth of a more lively dispensation.* And a little after, *p.* 2. *and remained, fixing their mind on that* [former dispensation] *which the Lord had departed from.* *Isaac Pennington* concerning Unity, p. 1.

§ 10. It is hereby as plain and clear, as the Sun shining at noon-day, that *Quakerism* is a late dispensation, taking its date since the beginning of the late troubles. But to put all out of doubt, in *page* 3. he saith, *Is not this* [Quakerism] *the lowest of all dispensations? Is not this common to all mankind? doth not this fall short (in it self, as I may say, and as it hath formerly been dispensed by young Country-Lads of no deep understanding, or ready expression; but very fit to be despised every where by the Wisdom of Man) of the dispensation of the Law of* Moses *to the Jews? much more of the dispensation by Christ and his Apostles? who would have looked for the Lord here? And yet this hath the Lord chosen to gather his people by, and to appear to the World in, and hath gathered the life, vertue and substance of all former dispensations into it, &c.*

So that this *new dispensation* hath swallowed up all others, yea, that of *Christ and his Apostles*; and if so, it is not the dispensation of Christ and his Apostles, but another accounted by the *Quakers* more excellent and compleat; and therefore is not Christianity, any more then Christianity is *Judaism*, by their own account.

To shut up the proof of this (as owned by themselves, according to the most plain Construction of their own words, or consequence not to be disowned by a rational man) I will give you *James Naylor's* doctrine. *But yours* [*Commands in the Letter, and so of another Administration, for the literal Ministration is done away in the spiritual.*

Love to the Lost, p. 16.

Well then, if Christianity began in a manner so vastly differing from, and a time so long before *Quakerism*, which is not that but another Administration, *Quakerism is no Christianity*; but the former hath been proved to be true, therefore the latter.

CHAP. III.

The Quakers deny the Scriptures.

SECT. I.

THAT the *Quakers* pretend to own the Scriptures, I do not deny; but I shall prove it to be one of the most naked and self-contradicted pretences that ever peep'd out into the World, with such a noise and confidence. If meer pretences were of sufficient Authority to command our faith, that portion of Scripture might be well spared, 1 *Thes.* 5. 21. *Prove all things, &c.* If they should deny the Scriptures in so many words, they cannot but know, it would nip their

'Tis Satans Master-Piece to betray with a kiss.

their designs in the bud, and in stead of promoting their principles, render themselves odious; but Satan is not so silly an Impostor, as to spoil his Market, by appearing so unseasonably, and at first dash in so deformed a shape: he is not ignorant of that Text; *Surely in vain is the Net spread in the sight of any Bird.*

I shall therefore wave pretences on both sides, and bring my charge to a fair triall, wherein their own Testimonies shall be their principal Judges.

I desire them not to accuse me of wounding their reputation, seeing the stabs are given with their own daggers, and the Murther is no better nor worse then *felo de se*, (as the Law phrases it) but in plain *English*, Self-Murther; this I shall prove by sufficient Argument;

The Quakers deny the Scriptures of the Old and New Testament to be the Word of God. Arg. 1. § 2.

This Charge, none of them that ever I read, heard, or heard of will deny; and if you please to cast your eye on the instances, you may take it on their own words; *Blasphemy for any to say the Letter is the Word of God; It is the Devil that contends for the Scriptures to be the Word of God.* This errour is by some reputed meerly verbal, and that in other words they allow the Scripture as much as this comes to. I would it were true of this and all the rest of their errours, which they trumpet out in the Scripture titles and dialect; upon that condition I would be really content to *Yea* and *Nay* it, and *Thee* and *Thou* it; and moreover, forbid Ribands, Lace and Cuffs, (though the most modest that were ever worn) to pollute my Garments; and offend their unnecessary self-denial from that time forward.

To all that would know, p. 4. *Naylors* answer to the *Jews* p. 25 Cuffs, Ribands, Lace, and such other like things invented by the devil. *F. Howgill, one of Antichrists, &c.* p. 2.

But they have another opinion of it, or they would not call it blaſphemy to be otherwiſe minded; and we ſhall finde it ere I have done, to be their forelorn Hope; by which they attempt to make a breach on the Authority and eſteem the Scripture hath juſtly obtained in the hearts of all ſerious Chriſtians; and thereby with more eaſe and ſecurity to enter the whole Army and groſs of their deluſions; and therefore I ſhall encounter it firſt and in good earneſt.

§ 2. It will be neceſſary before I proceed, to let you know what we intend by the phraſe, that *the Scriptures are the Word of God*: that you may know what we hold and contend for, though they know not what they contend againſt: except the vain fictions of their own begetting. Know therefore that we do not aſſert them to be the Son of God, the Chriſt and Saviour, nor the Spirit of God; neither do we ſay, that they are ſo ſelf-ſufficient and all-powerful as to ſanctifie and enlighten ſavingly, without the coagency, efficiency or aſſiſtance of the good Spirit of the Lord, to open our underſtandings, and write them in our hearts. Theſe things are too high for them.

On the other hand, we dare not call them a dead
§ 3. letter, (who have felt them *ſharper then any two-edged ſword*, and taſted them *ſweeter then then the honey or the honey-comb*) nor yet Ink and Paper-Divinity, or meerly the words and works of men: Theſe are too low an opinion of them. But poſitively,

§ 4. Firſt, we intend the ſenſe and matter by them expreſſed; containing thoſe Hiſtories, Propheſies, Promiſes, Threatnings, Doctrines, Exhortations, *&c.* which God at ſundry times, and in divers manners, revealed to and pake by his Son and ſervants, inſpired by God, or by inſpiration of God.

Secondly

Secondly, the ſenſe and matter aforeſaid, being written or printed, we call the Word of God; ſo far as the print or writing agrees (in its kind) with the Original Copies; which were written by, or by the Direction of God himſelf, his ſon or ſervants inſpired by him, ſo we call it the *Word of God*, but with this diſtinction, *the written Word.* § 5.

SECT. II.

Now that the Scriptures are the *Word* of God in the ſenſes aforeſaid, I ſhall vindicate from the violent contradictions of the *Quakers*. They have theſe three Objections againſt this truth.

1. That it is improper ſo to call them, *viz.* The *Word* of God.

2. That many things or ſayings contained in them were ſpoken by *wicked* men or the *devil.*

3. That this Title is *peculiar* to Jeſus Chriſt the Son of God.

Firſt, they deny them to be the Word of God in the *ſingular* number. I muſt therefore in dealing with this great Criticiſm, reconcile the *plural* number to the ſingular.

§ 2.

I anſwer, to the firſt, it ſounds methinks very harſhly, that not *one word* in the Scriptures ſhould be the Word of God, becauſe there are in them more words then one. Surely, if the firſt, ſecond, third, fourth, and ſo on, be the Word of God, then every word in it is the Word of God: and never the leſs, but rather the more for being united; for that there are few ſingle words, which ſtanding alone will ſignifie any thing, whereas divers put together, have a ſenſe and ſignification. And the whole body of the Scripture conſidered together, doth ſignifie the mind of God more compleatly, then if it were diſmembred and conſidered apart.

But I know they aim at more then a meer

Grammar-nicety, at which kind of failings they uſe not *much* to quarrel; but are rather affected with them, as if the Spirit of God delighted in real nonſenſe; though I think the cauſes to be three eſpecially. Firſt, that their firſt Authors could ſpeak or write no better; and they take it to be a perfection to write falſe *Engliſh* and nonſenſe after ſuch infallible perſons. Secondly, becauſe they have ſo few of thoſe they call their *Miniſtry* able to write true ſenſe and *Engliſh*, that thoſe who can if they liſt will not, leſt they ſhould diſgrace their Brethren; and rather then *that* ſhould be admitted, it ſhall become the faſhion, and obtain in time to be better *Engliſh* then ſenſe. A third reaſon may be, their taking all, matter and form, to be *infallibly* from the Spirit, and therefore dare not amend the ſenſe of the *Spirit*.

§ 4. But to what is the Queſtion I return, after this ſo long (yet not altogether inexcuſable) digreſſion. One of their zealous Miniſters (as they call them) thus exclaims, *And what an improper ſpeech were this, to call twenty thouſand Sentences one word! and it is called a Declaration; and what a Declaration would that be, which conſiſted but of one word!* but where do we ſay the Scripture is *but* one word? there is a great deal of difference between *but one word*, and *the Word*. And if the Scriptures be a *Declaration* in the *ſingular* number, it muſt take *many* Declarations into *one*; for it contains what was *declared* from *Moſes* time to the Apoſtles; and why not the word in the ſingular, as well as a *Declaration* in the ſingular, ſeeing the Scripture contains many Declarations? But he gives one kick backward more at what he pleads for; Pray have the patience to read this man paſſing the ſentence againſt himſelf, *A Rod for the fools back*, Prov. 26. 3. *And what a fooliſh man is this, to aſſert his own imagi-*

Fr. Howgil *one of Antichriſts Voluntiers defeated.* p. 26.

imaginations, and then imagines the Scriptures will prove it! what an improper ſpeech is this! &c. I know not the perſon he brands with folly; but I am ſure the Cauſe, as laid down by *Howgil* himſelf, deſerves it not. I am confident he underſtands not what *improper* means; if he intend by improper that it is *figurative*; he need not wonder and ſay, what a *figurative* ſpeech is this? Alas, the Scriptures and all Writings abound with figurative ſpeeches; but if he mean by improper, *incongruous* or *unmeet*, he offends greatly; (for then the Scriptures are very guilty herein) as will appear by and by; and I know not what elſe he ſhould mean by proper, unleſs not peculiar or *a tall* ſpeech; as we call *a tall man* or woman *a proper*, and by improper a ſhort ſpeech; Let a Prophet of their own, and he none of the ſmall Prophets neither, decide this Controverſie. *Nay, who never yet came ſo far as* Balaam, *who had the* Word *of the Lord from his own Mouth.*

Naylors *Love to the loſt.* p. 17.

§ 5. But to caſt this Objection out of doors, we are to take it in *a collective* ſence, which is very frequent in the Scripture. For inſtance, the Scriptures themſelves are ſometimes expreſſed by *a plural*, ſometimes by *a ſingular* word; *Ye do erre, not knowing the Scriptures*; Mat. 22. 23. Here it is plural: *It is contained in the Scripture*, 1 Pet 2.6. Here it is ſingular. A ſentence is called a word, *Where the word of a King is there is Power.* Eccleſ. 8. 3. *They were aſtoniſhed at his doctrine, for his word was with Power.* Either of theſe inſtances contain more then one ſingle word. The ten Commandments graven on the Tables of Stone, are in the *Hebr.* ten words עשרת הדברים which you have ſo rendred in the margin of ſome of your Bibles. *Deut.* 10.40. Now divide theſe Commandments into ten ſingle ones, and then each will have but

It is too frequent with them to call the holy Scriptures *dead Letter*, and a letter is somewhat less then a word.

one word come to its share to express it by; and some one, *viz.* the fourth, hath at least 60 single words in the *Hebr.* but many more in the *English*, *Rom.* 2.9,10. *To the Jew* [not Jews] *and also to the Gentile* [not Gentiles:] can you suppose that one, and but one single Jew or Gentile is hereby intended? read the sixth verse, and you shall have it explained; *Who will render to every man according to his deeds*: so that under the single word Jew, is expressed all the Jews from first to last, in every generation; and under the word Gentile, all the world of mankind besides.

§ 6. No Morning אין שחר *non ei aurora.* Montanus.

Take one Text more to conclude with, *Isa.*8.20. *To the Law, and to the Testimony; if they speak not according to this Word, it is because there is no light in them*; not so much as the dawning of the day. Both Law and Testimony are here rendred by *Word* in the singular number; in this one Text there is enough, (not only to silence this petty cavil, but) to pluck up both root and branch; all the principles of *Quakerism*: if they who profess them had any regard to the Authority and verity of the eternal and Almighty God, and a few grains of understanding at liberty to consult it.

SECT. III. 2. *Object. Many passages in the Scriptures contain the sayings of wicked men.* Yea, some have been so irreverent and irrational, as to say, *some part of it is the words of the devil*; this expression hath been frequent with them, and uttered in contempt of the Scripture.

I answer, although the Scriptures make frequent mention of such Passages, it is to a good and holy end; and hereby Satans malice is discovered, whereby in a good measure we are not ignorant of his devices; and hereby we understand his snares, in which our first Parents were taken, and others both good & bad in after-Ages; and Satan is also rendred the most wicked and hate-

hateful of all that God created. But to ſpeak cloſe to the Objection, Thoſe ſpeeches of wicked perſons, ſuch as *Job's* wife, the Phariſees, Jews, and *Rabſhakeh*, and the ſpeeches of the Devil, are not the Word of God, or any part of holy Writ, (as they were uttered by them) but far from it. We are to conſider the Scripture, as partly Hiſtorical; and all thoſe paſſages being reported hiſtorically, there is not the leaſt ſtain upon the Scriptures thereby. What if I make a true report of the Powder-plot, the Maſſacres in *France*, *Ireland*, *&c.* And that to good ends and purpoſes? yea, if I report the blaſphemous ſpeeches by them uttered againſt God, his Saints, and the holy Scriptures; am *I* therefore blameable, as if I my ſelf had been their Author? *I* know what hath been ſaid is convincing. Now by the Inſpiration and Guidance of the Holy Spirit theſe things were written; and there is not only a truth, but alſo a divine truth of Hiſtory in them.

Object. 3. That this title, the Word of God, is peculiar to the Son of God, the Lord Jeſus Chriſt, whom they call the light *within*, the *S*criptures *within*. Here it is indeed that the ſhoe pinches, and they would fain put off the honour, and put out the light of the Scriptures, becauſe they ſtand in the light of their fancy. (Pardon me the expreſſion, for it is truth I ſhall prove by the Lords aſſiſtance, ere I have done.) But what have they to ſay that the Scripture ſhould not be the Word of God, notwithſtanding the Son of God is ſo called? I will give you the beſt that ever I met with.

The firſt is, the Authority of their Leaders, who ſay, It is ſo, and it muſt be ſo; *He* [*Chriſt*] *is the Word, the Scripture is not.* Why ſhould it be doubted after ſuch an evidence? it is unreaſonable and ſuperfluous to expect, that infallible perſons, (for ſo the Quakers believe all their Miniſtry to be) ſhould give *Ja. Parnel, Chriſt exalted,* p. 4.

a

a reaſon for what they affirm; eſpecially conſidering they are conſtrained to be infallible for want of reaſon. And now ſeeing he can carry it ſo eaſily, he goes on like an empty Cloud carried with the wind, *He [Chriſt] is the light, the Scripture is not; he is the Ruler, Guide, Teacher and Judge, and the Scripture is not.* What may not a man prove in one infallible breath? did he not prudently to make haſte, before that gale was ſpent? Well, but who can ſtand before a whirl-wind? one blaſt hath torn from the Scripture no leſs then ſix of thoſe glorious Garments wherewith God hath cloathed it.

§ 4. Let us hear *G. F.* if he do not amend the matter by a thing like an Argument, *He did not ſay* John 1. 1. *the Declaration was the Word, but ſaid in his Declaration the Word was God: and he who ſaith the Latter is the Word, is a Deceiver, and erres, —— for the Scripture ſaith, That in the beginning was the Word.* If you could have found where *John* ſaid in his Declaration (as you call it) that the Scriptures are not the Word of God, a thouſand to one but ſome or other of the Lords people would have found it out long before *Quakeriſm* was in being, and have ceaſed to take that name in vain.

Difference of Miniſters p. 1.

§ 5. For the ſecond Argument, *he ſaid the Word was God*, what then? Why then *the Scriptures cannot be the Word unleſs they be God alſo.* I am ſure *I* have hit on your Concluſion, and the beſt you can make of it; but let me tell you that the Scripture may be the Word, and Chriſt the Word alſo, and yet though Chriſt be the Word of God, the Scriptures the Word may be quite another thing.

Let me give you juſt ſuch another place of Scripture, *They drank of that ſpiritual Rock that followed them, and that Rock was Chriſt.* Will you conclude

1 Cor. 10. 4.

from

from hence that there is no other Rock, but every Rock in the World muſt needs be Chriſt? or, that it is ſinful, yea, Blaſphemy, to call any thing a Rock but Chriſt? but it may be you will ſay, 'tis a ſpiritual Rock in that place; And I ſay it was ſpiritual, only as it was myſtical or typical of Chriſt; but in other reſpects it was a Rock as others are, hard and ſtony. So I ſay of the Word that was God, it was the Word that was in the beginning, that created all things. Shew me any ſuch Word and I will call it God too: yea, I will ſay it is blaſphemy to deny it to be ſo. But the Scriptures which we call the Word of God, were not in the beginning, nor did they create any thing, much leſs all things.

Pray let me ask you that are ſo ſtiff in this point; do you not take the light in *John* 1. 9. to be Chriſt and God? ſay nay, if you dare. Yea, and will you not ſay, that *John* ſaith ſo in his Declaration? I know you will, and I will ſay ſo too; what then? Is there nothing called light, or that is truly ſo, but Chriſt or God? the Sun, Moon, Day, are called Light alſo; yea, the Diſciples are called by Chriſt himſelf, *The Light of the World*. And muſt they be God too? or Chriſt be to blame for calling them the Light of the World; a phraſe ſo very near, that in *John* 1. 9. Chriſt is called the Way, the Truth and the Life; but if you ſhould make every ſuch expreſſion to be meant of Chriſt and God; I am ſure we ſhould have Lords many, and Gods many, in a far lower ſenſe then the Magiſtrates, and great men of the world; and Chriſt would be little beholden to us. I beſeech you therefore, who are not ſtark blind, and ſteel-hard; either to abandon ſuch principles, or at leaſt do not pretend to Scripture for them, and abuſe it after this manner; for the Scriptures are no friend

§ 9.

Gen. 1. 5, 16.

Mat. 5. 14.

to

to your crooked, unholy principles, and that your Leaders know well enough.

SECT. II. That I may blow the duſt out of your eyes, I ſhall take a little pains to ſhew you your miſtake, and alſo how to amend it in more and weightier points (in themſelves) then this under preſent conſideration. You do not honeſtly diſtinguiſh betwixt proper and figurative words and phraſes in reading the Scriptures, but have gotten an Art to conſtrue them backward, quite croſs to their true intent and meaning; you will take proper ſpeeches for figurative, and figurative for proper, not care ing for the true ſenſe, but as they will ſerve your turn; and thereby you can prove *quodlibet ex quolibet*, what you will, and any how; and ſo you ſeem in the eyes of ſilly and credulous ſouls, to make your rope of ſand to hang finely together; and you are no more happy here, for Chriſt the Word is the Word, but in a leſs proper ſenſe, whereas the Scriptures are the word of God in a much more proper ſence; which I ſhall plainly demonſtrate: Only take one direction in the mean while.

§ 2. That where any phraſe or word may be taken in a proper ſenſe, it ought ſo to be taken: unleſs there be a neceſſity to do otherwiſe, from the conſideration of the Context. As in the point in hand, 'tis ſaid, *The Word was God, in the beginning*; here it cannot be underſtood of the Word in a proper and ordinary acceptation; becauſe ſuch words or word cannot be God, neither were in the beginning. Beſides, what is afterwards ſpoken of the Word there is plainly and onely to be underſtood of Chriſt the Son of God; but if you conſider the Word expreſſed, *Mark* 4.19. *And the cares of this World, and the deceitfulneſs of riches and the luſts of other things entring in, choak*

the

the Word, and it becometh unfruitful. Here you must take it for the doctrinal Word, or Word of Instruction, which is a proper sense of the Word; and if you should take it for Christ the Word, you must read it *Choak Christ*: which how untrue and uncomely a phrase it is, *I* leave your selves to judge.

Now I shall shew you what is a word in a proper sense, and that the Scriptures are such: and what in a figurative sense, and that Christ or the Son of God (as the Word in *ordinary* acceptation) is such. § 3.

A word in a proper sense, is either an articulate syllabical sound, which the eare is receptive of, and by which somewhat may be understood as its signification, in a commonly received acceptation.

Or alse a writing, impression or graving, which is such a disposing of letters in their Order as doth expres and signifie to the eye, what the other doth to the ear.

Now Christ is not, cannot be the Word, in neither of these senses; for he is not a sound thus disposed, nor yet an engraved, printed, or written thing: But the Scriptures are such or consist of such words. How the Scriptures are the word in the singular number, *I* have already shewed and must refer you thither. § 4.

A figurative word, or word in a figurative construction, is somewhat so expressed, but is so only by Analogy, as haveing some proportion with, and similitude or likeness to a word: but will by no means bear the definition of a word, taking in all that is essential to its being a word. § 5.

For instance, God is called a Husbandman, *John* 10.1. But he is not so in a proper sense, for he neither goes to plow, nor sowe, nor cart, and managing grounds and cattel as a Husbandman doth; nay, he is not a *man* (of any occupation whatsoever) but there is § 6.

some

analogy, and ſimilitude betwixt the Almighty and a Husbandman, in his dealings with his people: for he takes care of them, he waters them, purges, prunes, plows, digs, fences, feeds them in a ſpiritual ſenſe.

§ 7. Chriſt is called the Lion of the tribe of *Judah*, the *Vine*, the *door*: yet he is none of theſe, but with reſpect to his relation, and uſefulneſs to his people, there is ſome ſimilitude betwixt Chriſt, and theſe Figures and Emblems of him: he is ſtrong and courageous, fears none, overcomes all he encounters with, he conveys ſap, life and fruitfulneſs to his living branches; he is the mean by which we may be reconciled to, and enjoy God; but enough of this.

§ 8. And Chriſt who is God, is the Word, but by Analogy, not properly in ordinary acceptation.

1. He is a great part of the ſubſtance and ſcope of the Scriptures the Word of God, they teſtifie of him, and direct to him in their doctrine, types, &c. *To him give all the Prophets witneſs.* Acts. 10, 12.

2. He doth alſo manifeſt and ſignifie to us all the glorious attributes of God in a ſplendid manner, but more eſpecially his love, mercy and pity: and that not onely as a Prophet and Teacher; by the Word of his mouth; but alſo in all his concerns as Mediatour.

3. As he is the Executor of the good promiſed, and evils threatned in the Scriptures. So *Rev.* 19. 13. he was employed in bloody work, executing the vengeance of God againſt his Adverſaries, threatned in the Word; and he poſſeſſes his faithful ones of the happineſs prepared for, and promiſed to them. Thus I hope I have cleared my way hitherto. One thing only remains to prove their errour, which I have reſerved as the laſt blow; and that is to ſhew that the Scriptures

do

do call the Threatnings, Promiſes, &c. therein contained, the Word of God, and the written Word. If I prove, that in any place of Scripture the phraſe cannot be taken in the ſenſe the Quakers would have it, that is, for Chriſt or God; and alſo, that it can be taken in no other ſenſe then for the matter contained in the Scripture; I have done enough, whether they will be convinced or no; and they muſt deny the Scripture to be true, or own their doctrine to be falſe.

He that regarded not the Word of the Lord, left his ſervants and cattel in the field. He that feared the Word of the Lord, made his cattel and ſervants to flee into houſes. What colour is here to expound the Word of the Lord in theſe Texts of God or Chriſt? what more plain, then that they feared the threatning, or regarded not the threatning, or gracious Advice given from God for avoiding the blow, *And* Peter *remembred the Word of the Lord*: what word! *How he ſaid unto him, before the Cock crow, &c.* and that it was the ſaying of Chriſt which *Peter* remembred; you have *Marks* word for it, or rather Gods, *And Peter called to mind the Word that Jeſus ſaid to him. I am againſt the Prophets that ſteal my Word, every one from his Neighbour.* Can Chriſt be ſtoln? or would God be ſo much offended with them for obtaining Chriſt as to put the black brand of theft upon it, while he charges it as the higheſt crime to reject Chriſt? § 9. Exod. 9. 19 20. Luk. 22 61. Mark. 14. 72. Jer. 23. 30.

Stand thou ſtill a while, that I may ſhew thee the Word of God. This Word was, that God had choſen him King, and the Prophecy of what ſhould befal him in his return: if you will needs have the Word of God in this place to be underſtood of Chriſt, you muſt read it with the Expoſition thus, *Stand* 1 Sam. 9. 27

thou

thou ſtill a while, and I will ſhew thee the Chriſt.

§ 10. There are two words in the Greek which are Tranſlated, and ſignifie the word, λόγος and ῥῆμα, the firſt is ſometimes uſed for Chriſt, the perſonal Word, but the other never: *And have taſted of the good Word of God.* And alſo, *And the Sword of the Spirit, which is the Word of God.*

Heb. 6. 5.
Eph 6. 17.
θεοῦ ῥῆμα. τῷ πνεύματι. ὃ ἐστι ῥῆμα θεοῦ.

A little skill in the Original would free them from this and many more miſtakes. What I have done here, will be to ſuch as are willing to underſtand, good meaſure, preſſed down, ſhaken together, and running over. As for thoſe who are of a perverſe mind, until the Lord give them a better frame, I ſhall not wonder if they wink out the Sun at *noon-day*.

Beza renders it, *Gladium ſpirituale*, the ſpiritual Sword.

I ſhall next and briefly ſay ſomewhat of the written Word, which we are greatly concerned to be ſatisfied in, to be the Word of God, for that we have no other ſtanding Word as our Teſtimony of Gods revealed Will, but what is *written* or *printed*, which is all to a like purpoſe; the one being by an impreſſion of the Pen, the other of Stamps. This the *Quakers* deny, with the addition of many abſurdities, ariſing from ſo calling and owning it.

§ 11.

Ja. Naylor, Sauls Errand to *Damaſcus*, p. 33.

Where, ſaith one of them, (and a Chief) *readeſt thou in the Scriptures of a written Word?* it will be no hard matter to find an Anſwer to this Queſtion. *I have written to him the great things of my Law, but they were accounted as a ſtrange thing.* A ſharp rebuke to the Objectors. The Ten Commands (or *words*, according to the *Hebr.* as I have already ſhewed) were *written* by the Finger of God himſelf: and afterward by *Moſes*. The Law of *Moſes* is called his *Writings*, *If ye believe not his Writings*. And if the matter and ſenſe be the Word of God before, ſurely when it is written, (which any word that ever I heard

Exo. 31. 18.
John 5. 47.
Thou haſt printed my words. *Naylor.*

heard may be) it is a word *written*, or a *written* word, which you will.

SECT. V.

Some there are who have written againſt the *Quakers* who judge, that although the *Quakers* will not admit of this Appellation of the Scriptures, yet in other terms they allow them ſuch titles as amount to as much: and that the difference is rather *verbal* then *real*. But let me tell ſuch, that beſides the imprudence and danger of removing the ancient Land-Marks, and not holding faſt the *form* of ſound words, there is a wide difference and great ſhortneſs in the beſt titles they will afford them, (yea, take them altogether) from this Appellation; and therefore I ſhall examine the n, and diſcover their defects herein.

Firſt, they will allow them to be *of God*.

So they affirm their own Writings and Sayings to be alſo *of God*; (*And let not this ſeem ſmall in your eyes,— ye ſhall you all one day know that the Lord hath ſpoken it*) not only in ſome ſenſe, but in a *higher* then the Scriptures, at leaſt with reſpect to them, and the times wherein we live. But this phraſe to be *of God*, is of ſo large an import, that the ſilleſt *Worm*, and the baſeſt clod of *Clay* we tread on, may claim a ſhare in the Priviledge: yea, nothing in the whole Creation but will bear this expreſſion, (ſin only excepted in its obliquity) *for of him are all things*.

Morning Watch. 52.

Rom. 11. 36.

Secondly, *the Scriptures of truth*. § 2.

This is ground enough for us to deal with them by the Authority of the Scriptures; but there are many other Writings that are true; and if you take the Scriptures to be underſtood by way of Eminency, the *Scriptures of truth*; ſo as *no* other Writings extant are ſo *abſolutely* and *divinely* true, they will utterly diſclaim ſuch a ſenſe.

§ 3. Thirdly, *They are the Experiences of the Saints, and what they witneſſed.*

A true Teſtimony of what the Saints were made witneſſes of. *Smith Prim.* p. 10.

This is with them a very common phraſe. Though this be true of ſome part of the Scriptures, (eſpecially the Book of *Pſalms*) it is too narrow a title by far for the whole Body of the Scriptures. And for that part of the Scriptures, which expreſſes the *Experiences* of the Saints, it hath ſomewhat more as its end then a meer *witneſſing*, or expreſſing how it was with them. But I do not wonder that they ſo much delight in this phraſe, when I conſider that they themſelves reſtrain almoſt all the Concerns of Religion to their *Experiences*; yea, things *Hiſtorically* related, that were done *without* them long ago, and are never again to be acted on the ſtage of this world: and things *Prophetically* related in the Scriptures, which ſhall not have a being until the end of the world. They experience the Birth, Righteouſneſs, Sufferings, Death, Burial, Reſurrection, Aſcenſion and Exaltation of Chriſt. They experience the downfall of *Babylon*, the Day of Judgment, Heaven, Hell, and all within them: and not with reſpect to ſome effects, impreſſions and ſimilitudes of theſe things: but really, and almoſt (if not altogether) excluſively of any other meaning: all of which you will find proved in the following Diſcourſe. But this is far ſhort and wide of owning the Scriptures to be the Word of God. There are no Saints but have their Experiences, both good and bad; but he that ſhould write them, and affirm them to be the Word of God, as they are the Experiences of the Saints, will fall with a witneſs under that ſevere cenſure of that true and legitimate Word of God. *Rev.* 22. 18, 19. & *Deut.* 4. 2.

§ 4. Fourthly, *They call them a Declaration of the Mind of God.* This (all things conſidered) is the higheſt expreſſion

expreſſion of their eſteem of the Holy Scriptures and Word of God; (for ſo I will call them whether they will or no) but ſo were ſome part of the Writings of the Heathen-Idolaters, who knew not the true God. Yea, many things which they ſpake of, as the Duty of Man, and againſt many immoral Vices. The Apoſtle ſayes no leſs, when he quotes ſuch Paſſages out of ſuch Heathen-Authors, *Evil communications corrupt good manners*: This is found in the Comedy of *Menander* called *Thadia*. *For we are alſo his off-ſpring*, is a Declaration of God, *Jovis omnia plena*. Virg. And ſome ſuch things they have not only dictated for the matter, but have alſo preſſed them as the mind of God, according to thoſe notions they had of him. And much more may the large and precious Sermons and Writings of the Servants and Miniſters of Chriſt, (whoſe Diſcourſes are grounded on the Holy Scriptures;) yet he that ſhould call them the Word of God in a ſtrict ſenſe, deſerves correction. A man may declare his mind, (yea, or ſome things of the mind of God) by geſtures, nods, becks, frowns, ſmiles, yet they are not to be equalled by the expreſſion of his mind by his Word, they being much more imperfect and unintelligible then words; the holy converſations of the ſound and godly do eminently and effectually declare the mind of God; yet had we them in its ſtead we ſhould be great loſers.

1 Cor. 15. 33

Acts 17. 28

§ 5. Not only the Writings and Sayings of intelligent creatures, but alſo the inanimate part of the Creation is a Declaration of God, and of his mind alſo in many things, *Pſal.* 19. 1, 2. And thoſe Pſalms wherein they are called upon, and are ſaid to praiſe the Lord. The Heathen were blamed for not learning the Leſſon taught by them (after their kind) no better: yet who

Rom. 1. 19, 20.

Acts 14. 17

will ſay, that the Declaration made by them is of equal value with the Word of God, either for matter, ſtile, manner, or perſpicuity?

l. 6. Fifthly, *They are a Declaration of the Word of God.* By the Word of God *they mean* Jeſus Chriſt. This is a true Character of a conſiderable part of the Scriptures, but not of all; and they often reſtrain them to this, as if it were all the uſe were to be made of them. *So much of them* [*the Scriptures*] *as was given forth by the Holy Men of God, through the Inſpiration of the Almighty, they teſtifie of Chriſt, and that is only their ſervice in their place.* You may obſerve what a skeleton they make of the Scriptures, *ſo much of them*, as if all of them were not of the ſame divine Abſtract. They ſay, *the Letter is it* [*the Word*] *which doth* but *declare of it*; *They do* but *teſtifie of me. They teſtifie of him*, and it is with a [*but*] leſt you ſhould take them to have any more hand in conveying Chriſt and his benefits to the ſouls, then a meer witneſs of who is, or what is the Chriſt.

Smith Cat. p. 14.

Morning-Watch. Farnworth, Light out of darkneſs.

SECT. VII. To clench the Nail I have been driving hitherto, I muſt demonſtrate, that to deny the *Scriptures* to be the *Word* of God, is to *deny* the Scriptures, which I ſhall do three ways in few words.

Firſt, to deny the Scriptures to be the Word of God, is to deny them that title by which they are commonly known, and diſtinguiſhed from, and lifted up above all other Writings whatſoever.

I will ask any man who underſtands ſenſe, and hath but one grain of reaſon; if to deny the Supreme Magiſtrate of *Great Britain* to be the King of *England*, were not to deny the King? though he that doth ſo ſhould allow him to be entituled a Man, a Gentleman, yea, a Nobleman or Duke, which are titles common

to

to him with others, or below him? ſure I am, we Chriſtians are elſe under an old muſty miſtake, and guilty of great ſlander, for affirming the *Turks* to deny Chriſt, becauſe they will not own him to be greater then their Prophet *Mahomet*, or to be the Saviour of mens ſouls, while they own him to be not only a Man, but alſo a great Prophet, and next to *Mahomet* himſelf. I ſuppoſe, a *Quaker*, whoſe Child ſhould own him to be a Man, and a good man too, and one that provides well for him, and yet ſay, He is not his Father, and ſtand to it in earneſt, would ſay that Son denies him, and is a naughty wicked Child. It is ſaid of the Jews, *they denied him in the preſence of* Pilate; verſ. 14. *they denied the Holy One and the juſt.* Did they deny him to be a *man*, or ſome *common* thing? No, they denied him to be Chriſt the *Saviour*, and loaded him with reproaches in ſtead of his glorious and *peculiar* titles: and this the Holy Ghoſt calls *denying* him. Act. 13. 13.

§ 2. To deny the Scriptures to be the Word of God, is to deny *that Appellation* on which their *Authority* is grounded, and which puts an *awe* upon the Conſciences of men. Though all truths as ſuch (ſo far as they are apprehended) carry with them the countenance of Authority; yet how much more when a Command, Promiſe, Doctrine, *&c.* comes with this written on its forehead, *the Word of God, the Word of the Lord!* 'tis ſaid, *Where the Word of a King is there is Power, and who ſhall ſay unto him, What doeſt thou?* 'tis natural to men to deſpiſe the beſt, and moſt excellent things, under common and contemptible titles. Eccleſ 8. 4.

§ 3. It is all one in a *plain* and *true* conſtruction, as to deny that the matter and ſenſe expreſſed by them was ever *ſpoken* by God. Experience hath ſufficiently taught

this, that no ſooner *this* principle is taken in, but the Scriptures become with ſuch as *weak* as a burnt thread; and whatever you may pretend to, we know and ſhall prove, that after this title is put off, they become like *Sampſon* when God was departed from him. The Papiſts, who are the more ſubtil, will tell us, that in their *Image-worſhip* they terminate their worſhip in God alone, but alas, the common people are for downright language; and they, poor ſouls, being exhorted to worſhip the *Images*, do it devoutly, and *think not* on God all the while. It is no otherwiſe in the preſent caſe; people will underſtand after the *common* ſenſe and acceptation of words.

§ 4. I have ſometimes been *amazed*, and not without good Company and conſideration, that men of ſuch dexterity in matters that concern not Religion, ſhould be ſo prodigiouſly blind and beſotted, as to deny this truth hitherto vindicated; But ſince I have been better acquainted with their principles, I find it to be the moſt neceſſary to maintain and ſupport their Great deluſion, *viz. The light within.* For that they do hereby rob the Scriptures of abundance of places, wherein that phraſe, *The Word*, and, *The Word of the Lord* is found, and deck their Idol with them. And indeed ſo many are the excellent Characters given to the Scriptures under that notion, that if they wear them and ſhine in their luſtre, the Quakers Glow-worm muſt ſparkle no-where but in the dark, and may ſtill keep its Court and Confines in the Heathen-world.

CHAP.

CHAP. IV.

The Quakers equal their own Writings and Sayings with the Scriptures, and prefer them before the Scriptures.

I Need not ſpend time with thoſe who are yet in their wits, to prove that they who fall under the Charge expreſſed above, deny the Scriptures. To take all rubs out of the way, I ſhall furniſh you with a few Demonſtrations. SECT. I.

Firſt, This is to unhallow them, and make them common things, (or worſe) with the conceits of any who ſhall be ſo preſumptuous, as to pretend to *Inſpirations* and *Revelations*; and of this ſort there are a crowd among the Men and Women alſo of the *Quakers*. If they *declare*, if they *write*, yea, whatever religious Action they move in, they pretend all to be from the *immediate* Guidance and Impulſe of the Spirit of God; and that in as ample a manner as ever the Apoſtles and Prophets could pretend unto. So that this principle being as univerſally entertained as the name of Chriſt, it might be ſaid without an *Hyperbole*, that the whole World could not contain the *Pamphlets* that would be written, and called, *The Word*, or *Words* of the Lord; and of what value the Holy Scriptures would be in ſuch a crowd of its pretended betters, it is not hard to conclude.

Hear what *James Naylor* ſaith, *The things following which I have declared of, are not the things of man, nor by man did I receive them, but by the Revelation of Jeſus Chriſt. The Word of the Lord to his beloved City, &c.* This is the Title; He concludes, *Through* *Naylor*, Love to the Loſt, *Pref. W. D.* printed in the year 1663.

Through your Brother and Companion in the Tribulation and Kingdom of Patience in the Lord Jesus, imitating the words of *John*, in *Rev.* 1.9. *This I say in the Presence of the living God, and by the Spirit of the living God.*

Parnel, *Shield of the Truth* p. 41.

Give a most undeniable Exposition of a Scripture against their way, the Answer is, *thy carnal minde discerns not the things of God; Thou putteſt thy meanings to the Scriptures; the Scriptures muſt be judged of by the light, or the Spirit from whence they came, but thou art in neither.* If we bring a plain text in so many words against their Tenets and practices; the Answer then is, *Thou art in the Letter.*

Penington, *qu.* p. 12.

And therefore *Penington* prays seriously, *My upright desire to the Lord for you is, — That he would strip you of your knowledge of the Scriptures according to the flesh*; By *Flesh* their sense is, the use of our understandings, (though sanctified) as will appear in the *KEY* at the end of this Book, to which I must referre you for construing all such ambiguous and hard words; and *Parnel* stigmatizes those who prize them, *Doting on the Scriptures with your dark minds.*

Parnel, *Christ exalted*, p. 3.

SECT. II. That the Quakers do thus equal their Writings and Sayings, &c. with the Scripture, shall appear by four undeniable things.

First, they pretend to *Infallibility.*

This they assert to be necessary in all their Ministers, who ordinarily declare or write, and that without it, it were impossible to be fitted for that work. Hear what the chiefest of their Apostles saith, *How can ye be Ministers of the Spirit, and not of the Letter, if ye be not infallible? And how can they but delude people who are not infallible?* and *George Whitehead* in a Letter to me writes thus; Quest. *Whether Infallibility*

G. Fox great myst. &c. p. 12.

falibility be attainable by any in these dayes? which we affirm is to true believers: which if thou denieſt, we queſtion thy Call to the Miniſtry.

They pretend to ſpeak and write by the *immediate Inſpiration* of God; and this is another part whereby they aſpire to equality.

The Apoſtle *Paul* gives this Character of the Scripture, *All Scripture is given by Inſpiration of God, &c.* And the Apoſtle *Peter*, *For the Propheſie came not in old time by the Will of Man, but holy Men of God ſpake as they were moved by the Holy Ghoſt.* Let us now compare Notes, and ſee how far in theſe reſpects the *Quakers* will give the Scriptures the upper hand of their ſayings or Writings; *And how ſhould he do otherwiſe, ſeeing he hath denied the infallible ſpirit, from which all the Miniſters miniſtred, and all the Prophets propheſied, and ſpake as they were moved by the Holy Ghoſt.* He was here pleading for their Mens and Womens propheſying: and concludes, that to deny the *Infallible* ſpirit to be, and *ſpeak* in the Quakers, was to deny the infallible ſpirit by which all the Prophets *propheſied, &c.*

2 *Tim.* 3. 16.

2 *Pet.* 1. 21.

F. H. one of Antichriſts Voluntiers defeated. P. 18.

Therefore may I ſay, much more it is not in the Power of that little Book, either to throw down ſelf-will in any in whom it is not yet ſubdued, or to exalt the truth in general: becauſe its only Queries gathered by the Author from the Letter of the Scriptures without, and no Meſſage of heavenly Propheſie, Doctrine or Exhortation received by the Author from the Lord, through the divine Inſpiration of his light and ſpirit within; therefore I ſay it is a very vain and idolatrous Exhortation. The Writings of the *Quakers* are full to this purpoſe; but my buſineſs in theſe inſtances being to prove matter of Fact, only this may ſuffice.

Jo. Story ſhort Diſcovery in Anſwer to Chriſtian Queries.

Thirdly,

§ 3. Thirdly, they pretend the Spirit of God to be in them in an essential consideration, and in all his devine Properties, and that it is Gods indwelling in them thus considered, from which their sayings and writings proceed.

In this they arrogate to themselves and their expressions more then any of the Prophets and Apostles durst once imagine. All they beleive and declare, they say is from the light within; yea, it is the *light within* that reveals it, and not *they*; and therefore they will not call them *their* sayings (ordinarily) but such as pass through them, as if God spake through them as one may speak through a Trunk, which is only a passage for the voice, but no proper Organ of speech. *Through your Brother and Companion*, &c. *The Voice of the Son of God was uttered forth through him, by which the dead was raised.* And indeed this *light within* they pretend to be both Father, Son and Spirit, for they make no distinction. But this being matter of fact I shall prove it out of their writings, yet you must not suppose that I shall find any such words as *essential*, or *properties* in their Authors, for such words are too proper for them, and expressive of the truth to such who understand them. yet I shall find the things, as very *God* cloathed with those Attributes which are peculiar to him. And whoever reads what immediately follows, and considers the Evidences to be but the *Quakers* own Confessions and shall not be touched with horrour and indignation against their principles: let that man or woman know, that a Conscience seared with a hot iron is too soft a term for their insensibleness.

W. D. Conclusion.

Life of Ed. Burroughs

G. B. true faith of the Gospel of Peace p. 18.

Every man hath that which is one in union, and like the Spirit of Christ, even as good *as the Spirit of Christ according to its measure.*

Child.

Child. *I am ſenſible that there is ſomething in my Conſcience that lets me ſee my ſecret Thoughts, and the Intents of my heart, &c.* Smith Prim. p. 14.

Father. *That is the true light of Chriſt within, that lets thee ſee the thoughts and the intents of thy heart; and God hath freely given it unto thee, and requires thy obedience to it.*

Ch. *But if I ſhould turn unto it, and obey it when it reproves me for ſin, is there Power in it to ſave me from my ſin?*

Anſw. *All Power in Heaven and Earth is in it.*

§ 4. To ſhut up this particular, hear one of their prime Miniſters, who ſpeaks plainly his mind, and not in Parables; *I will make you know, that I the light which lighteth every man that cometh into the World, (that all through me ſhould believe) am the true eternal God, which created all things; that by me the light all things are upheld, and that there is not another beſides me can ſave. And I will purge out all your iniquities, and forgive all your treſpaſſes, and I will change your Natures, and I will make you new Creatures, if you will hearken to me, and obey me the* light *in you. What I have here written is the words which the Father, who is one with Chriſt the Son, gave me to write, in which words the true Chriſt is renewed, and a Teſtimony given of him and no other.* But enough and too much of this *Blaſphemy*. I need not take pains to ravel into it, for its ſo plain, that none but thoſe who ſhut their eyes, and are wilfully blind, but may ſee it in an unexpreſſible deformity. G. Fox jun. P. 53. P. 54. P. 55.

I now proceed to the fourth proof of their equalling their Sayings, Writings, and Light within, and preferring them before the Scriptures. I place them in this Order, that you may behold them at one view in their not only diſproportion, but oppoſition. SECT. III.

The

The CHARACTERS of the Scriptures given by the *Quakers*.	CHARACTERS of their own Teachers Writings and Sayings given by them.
Feeding Death with Death. The Letter which killeth. [Declaration from the Miniſters of the Word, *p.* 7.	*The Voice of the Son of God was uttered forth by him, by which the dead was raiſed.* [F. H. Life of E. B. *p.* 20.
Paper, Ink, and Writing. [Declar. from the Miniſters of the Word, *p.* 2.	*A Shield of the Truth.* [Title of *James Parnel's* Book.
A dead letter. The old letter. Seeking the living among the dead. [*Parnel*, Shield to the Truth. *Naylor*, Love to the Loſt.]	*His words miniſtred Grace to the Hearers.* [Fox jun. life of E. B.
Leave men in the dark and confuſion. [Frequent Paſſage.	*Forcible and very pleaſant, as apples of gold in pictures of ſilver. This in the freſhneſs and quick ſenſe of life.* [Penington queſt. &c. 41.
Part of it the words of the Devil and wicked men. Wiſdom of words. Nayl. Love to the loſt, &c. 21.	*A clear Diſcovery.* [Title of *Smiths* Prim.
	O how certain a ſound did his Trumpet give! [Life of E. B. *p.* 2.
	Written from the Spirit of the Lord. [Title-page *Parnel* Shield of truth.
	The Voice of the Son of God. [Life of E. B. 20.

My

My upright desire to the Lord for you is, that he would strip you of all your knowledge of the Scriptures according to the flesh. Penington queſt. *p.* 12.

Shews you in a Glaſs your own faces, which the Scriptures cannot do. Scorned Quakers Account, *p.* 20.

Precept, and Traditions of men. Morning-Watch, *p.* 18.

That light is in the Scriptures, prove that, or tell me what one Scripture hath light in it. Lip of truth, &c. *p.* 7.

Natural. Lawſon. *Carnal Letter.* Shield of the truth, *p.* 10.

Earthly Root. Morning-Watch. 22.

Worſhip and obedience as to its direction, *The Harlots Child.* Morn. Watch, *p.* 23.

Hagar *and* Iſmael, *Mother and Child after the Letter.* Penington Myſteries of the Kingdom, Preface.

And now Child hear Inſtruction and be wiſe,— Treaſure it up in thy heart, that thou mayeſt lay up for thy ſelf a good foundation. Smith Prim. *p.* 56.

A ſpiritual Glaſs opened. Title of *Smiths* Cat. and part of the Title of his Morn. Watch.

Truths Principles. Title of Crooks Book.

Light riſen out of darkneſs. Title of Farnworths Book.

God is at liberty to ſpeak by them [the Scriptures] if he pleaſe, and where they are given by Inſpiration, he doth ſo, and ſo he is at liberty to ſpeak by any other created thing, as to Balaam *by his Aſs.* Ja. Naylor Light of Chriſt, &c. *p.* 19.

He proclaimed liberty to the Captives in the Power and Authority of God. F. H. *of* E. B. *p.* 15.

Letter

Letter without. Swine feeding on the husk. The shadow. Parnel Shield of Truth, *p.* 10.

Doting on the Scriptures. Parnel Christ exalted, *p.* 4.

Betrayed into the words. Smith Prim. *p.* 30.

Dangerous to feed on them. Sm. Cat. 36.

Let this be sent to be read in the fear of the Lord, in the Holy Assemblies of the Church of the first-born, where she is scattered to the ends of the Earth. W. D.

SECT. IV. I having sufficiently proved, that they equal their writings and sayings with, and prefer them before the Scriptures; it is not fit I should let them pass without contradiction: I shall therefore review their Grounds for so doing, and discover them to be but swelling words of vanity. And I shall begin with their Infallibility; I am confident that *G. Fox* the Ring-leader of the Sect understands not what he saith, nor whereof he affirms. It is one thing not to fail, another to be infallible; for that is to be without all possibility of failing or erring. Again, it is one thing to be infallible, with a restriction to something, another to be universally infallible, and without limitation.

§ 2. If *G. Fox* understands so much, he is a Non-such for confidence, and being void of reason, that affirmeth as he doth; let us examine but that one passage before-cited, *How can ye be Ministers of the Spirit and not of the Letter, if ye be not infallible?* Here he puts Ministry of the Spirit, and of the Letter, in opposition, which Christ and his Apostles joyned hand in hand, as loving companions and meet helps each to other. *And there was delivered unto him the Book of* Luke 4. 17.

the

the Prophet Isaiah, *and when he had opened the Book, he found the place where it was written, the Spirit of the Lord is upon me, &c.* verse 21. *And he began to say unto them, this day is this Scripture fulfilled in your ears, and all bare him witness, and wondred at the gracious words, &c.* was not Christ then a Minister of the Spirit? it is by him said, this day this Scripture is fulfilled in your ears, *viz. the Spirit of the Lord is upon me*; And was he not also a Minister of the Letter? why *he opened the Book, and found where it was written*; and no doubt read it out of the Book to his Auditors; or else it would have been very impertinent to tell them, *This Scripture is fulfilled*, for they must have divined, or not known what Scripture he intended. And I suppose none will doubt whether that which is written in a Book be written in Letters. Well then, either *George Fox* is fallible, yea, and hath grosly failed, or Jesus Christ was not a Minister of the Spirit; and which of these you who call your selves infallible Ministers of the Spirit will admit of, I know not: but I am sure every true Christian will abhor a Competition between Jesus Christ and *G. Fox*. And what the Lord and Master did in this case, so did his servants the Apostles, as I might instance abundantly. I will direct you only to *Peters* Sermons, *Acts* 2. I need not instance in any more. He that hath read the Scriptures may easily furnish himself. And who can doubt but they who made use of the Letter of the Scriptures, for evidence of what in their Ministry they preached or writ; were Ministers of the Letter as well as of the Spirit.

§ 3. And moreover, if we consider the letter of the Scripture to be the letter of the Spirit, written by its direction, and to express (in its kind) the mind of the Spirit, This Querie of *George Fox* may be turned upon himself

himſelf thus; and how can ye be Miniſters of the Spirit, if ye be not Miniſters of the Letter alſo?

§ 4. The latter part of his Sentence is a higher Demonſtration of the fallibility of his Chair; *And how can they but delude people who are not infallible?* True indeed, if they did perſwade people, that they could not in any thing be miſtaken, or be ignorant: but ſeeing only the *Quakers* pretended Miniſtry, and the Pope of *Rome* do aſſume this to themſelves; they only are in a neceſſity of deluding the people; for our parts, who live in all manner of pride, (as the Quakers by their ſpirit of Infallibility do charge us) we are not yet come up to their Perfection, for we freely acknowledge, that we may erre in Doctrine, and do erre in Practice, which we bewail before God and men; and alſo that the people may not be deluded by us, we deſire them, and charge them not to pin their Faith on our ſleeves; but repair to the Law and to the Teſtimony, and ſearch the Scriptures, try whether the things we affirm be ſo or no: And if we ſpeak contrary to the Mind of God there expreſſed, to reject our Doctrine; and alſo that they *follow our Example* no further then we follow Chriſt, even that *Man Chriſt Jeſus* who was for a time on Earth, but is now in Heaven.

§ 5. But what do you think of the Holy Apoſtles? were they univerſally infallible? could not they erre? if you ſay ſo, *Paul* will convict you of errour, in his charging *Peter*, (none of the leaſt of the Apoſtles) with erring, and in ſomething deluding the people, *Gal.* 2. 12, 13, 14. *Peter* diſſembled the truth in practiſing the Moſaical diſtinction of Jews and Gentiles, and ſeparating from the believing Gentiles as unclean: *And the other Jews,* (yea, *and* Barnabas *alſo*) *was carried away with his diſſimulation.* But then you will

will ſay, how can we be ſure that what they wrote and taught was truth?

I anſwer, that although they might in ſome things be carried away by temptation (as *Peter* was in that caſe) yet their doctrine, which they profeſſed to be from the Lord, and by the Inſpiration of God, could not admit of erring or fallibility: and that not becauſe they had an habitual infallibility in all things; but becauſe of the love of God to his people, the regard of his honour, and the firmneſs of his Promiſes which he made to them: thoſe eſpecially *John* 14.26. *But the Comforter which is the Holy Ghoſt, whom the Father will ſend in my Name, he ſhall teach you all things, and bring all things to your remembrance, whatſoever I have ſaid unto you*, John 16.13. *Howbeit, when he the Spirit of Truth is come, he will guide you into all truth; for he ſhall not ſpeak of himſelf, but whatſoever he ſhall hear that ſhall he ſpeak; and he will ſhew you things to come.* Now theſe Promiſes being made to the Apoſtles for furniſhing them with ability for their work, as Apoſtles, they may be concluded to be infallibly guided by the Spirit; but in other things, though by their eminent habitual grace they were not likely to fail as others, who were not cloathed with ſuch a meaſure and degree as they: yet it was more then poſſible that they ſhould fail, but according to *G. Fox*'s infallibility, and without limitation, the Apoſtles themſelves could not but delude the People.

§ 6. But to conclude this particular of Infallibility, take, beſide what hath been ſaid, one conſiderable proof of their non-attainment of Infallibility, and that is the moſt groſly abſurd Expoſition they give of the Scriptures. See what follows with the eyes of Chriſtian men. *We are accuſed that we judge people; It is written, the Saints ſhall judge the world;*

an infallible proof, as if it were a Command or Prophecy of the Saints, (*i.e.* the *Quakers*) calling men all to nought, how ſerious ſo ever: who are not profeſſedly conducted and ſaved by the light within; but he goes on more and more infallibly. *And for Judgement am I come into the World, ſaith Chriſt.* As if Chriſts coming into the World ſixteen hundred years ago, were to the end that they might paſs their raſh Cenſures freely. But he grows ſtill; *And where Chriſt ruleth in his Saints, he judgeth the world*, as Paul *witneſſed, It is no more I but Chriſt in me.* Where *Paul* witneſſed this, ſuch a Spirit of diſcerning as they tell us of muſt find out, for the Scripture hath nothing like it; only in two places; *It is no more I that do it, but ſin that dwelleth in me.* But I am ſure, Sin and Chriſt are two things. *Ye not I, but Chriſt liveth in me.* But that was not to cenſure others, but to comfort *Paul* under the hard cenſures and uſages of others. But the paſſage of coming into the World for Judgment, brings into my minde one remarkable Expoſitor---- *It is a right and ſound doctrine to preach him, as he is the light of the World, and lighteth every man that cometh into the world.* But what world is this---- *This is the great Prophet who is come into the World, which is ſet in the heart*, Eccleſ 3.11. *which is in the midſt, out of which* Moſes *ſaith, the Lord would raiſe up a Prophet*, Lev. 8.15. *which Prophet being come, he ſaith, I am come a Light into the World*, John 1. 12. and 12. 35, 36, 46. *The World being ſet in the heart, there is the light of him, who ſaith, I am the light.* So that (with him) the World is the heart; Chriſts coming into the World is his comeing into the heart; and as he came into the world [the heart] ſo he is alſo raiſed up out of the world [the

Parnel ſhield of the truth. *P.*33.

Rom.7.17.

Gal.2.20.

Humphrey Smith the true and everlaſting rule, &c. p 29. p.32.

[the heart] but how like such a Prophet is to *Moses* I should too much suspect your understanding if I should trouble you with my sense; he that is declined as far as dotage may perceive it without a Guide, as also the gross darkness of this Expositor in the rest.

§ 7. Let us see what sound Exposition the great Lanthorn of the *Quakers* gives; for I must not call him their Great Light, for that is in the Lanthorn. 1 *Cor.* 14.34,35. *Let your women keep silence in the Churches, for it is not permitted unto them to speak, but they are commanded to be under obedience, as also saith the law: And if they will learn any thing, let them ask their husbands at home: for it is a shame for Women to speak in the Church.* I have known some of them to break the Bonds of this inhibition; by expounding the Women to be weakness, she being called the weaker vessel; and so weakness must not speak. But let us hear *G. F*'s Exposition, it may be that may not be so weak. *Now the woman here hath a husband to ask at home*: this Note hath some wit in it; but he proceeds, *and not usurp authority over the man; but Christ in the male as in the female, who redeems from under the Law, and makes free from the Law, that man may speak.* Now the knot is untied, and the womans tougue loosed beyond all question. But would any man in his Wits expound this after this fashon? the Woman may not speak, but the Man Christ in the Woman may, and what must their home be then? that must be their Consciences within, where they say the light Christ is. And they are directed to ask their *Husbands* in the plural number, then according to this Exposition there must be as many Christs as there are Women in the world (at least) for every one hath a husband at home. Also this home the Conscience must needs be (when the women were there) in the Church. *Mystery of The Great Whore*, p. 86.

§ 8. I Take but one more, though I could fill a Volume with them. *Ye have* Moſes *and the Prophets within*, viz. *This written, ſpoken, manifeſted in you*, Quod tibi ne vis fieri, alteri ne feceris, and (*retro*) —— *Whatever you would that men ſhould do unto you, do ye even ſo to them. This* (ſaith Chriſt) *is the Law, or* Moſes *and the Prophets; but if ye will not be admoniſhed nor perſwaded by* Moſes *and the Prophets, neither will ye be perſwaded by ſuch of us who were once dead in ſin with you, but are now riſen to life by the Power of God, which is his light; and in the ſame, ſent to ſpeak unto you from the dead.*

Fiſher, *velata quædam revelata.*

SECT. V. I will conclude this Chapter with ſome Inferences and Concluſions that naturally flow from this errour, (for one errour never goes alone) *viz.* That their writings and ſayings are equal with the Scriptures, and to be preferred before them.

§ 1. Firſt, it would follow that the Scriptures both are and ever were ſuperfluous; for the light within (as they pretend) was alway fitted to inſpire every man and woman in the ſame manner, and to all intents and purpoſes, as they were inſpired and written.

§ 2. Secondly, upon the ſame ground the tenets and aſſertions of all the Heathen, are to be received as of equal Authority with the Scriptures; for although they did not pretend them for divine Inſpirations or Revelations, yet they reſulted from their light within, improved much more orderly and to purpoſe then the *Quakers* do theirs, (whoſe ungrounded Pretenſions to Inſpirations weigh nothing in the caſe) yea, the bitter ſcoffs of *Lucian* and *Julian* the Apoſtate muſt be admitted into the ſame Orders, for, if it be admitted they did not vilifie and ſcorn, and deride Chriſt, the

the Scripture, and Chriſtianity, according to the dictates of their Conſciences; it cannot be denyed, that they therein acted from the power within, which whether it were the power of darkneſs or not, the *Quakers* having no rule to judge it by but their own ſentiments, it is left by them undetermined: And I know not hardly any worſe they ſaid of Jeſus of *Nazareth*, the Scripture, and Chriſtianity, then the *Quakers* have done under other Names.

§ 3. The *Quakers* reduce their ſentiments and motions to the power within, (of which I will give you one taſte from a chief Author; *But ſink down from theſe* [*the reaſonings about things*] *and wait to feel that which lies beneath in the free nature, virtue, life, power and motions, whereof alone is your ſouls ſalvation*) power and motion from within is all with them; and if this be truly divine, and of equal Authority with the Scriptures, or accounted ſo; the ſcornful and virulent invectives of ſome of late, againſt many worthy Miniſters of Chriſt, and multitudes of ſerious Chriſtians, are not only not to be rebuked, but to be reverenced as divine emanations and verities: for it could be nothing but a power within with a witneſs that had ſuch Productions. *Iſaac Penington* concerning Unity p. 1.

§ 4. It will abſolve many of thoſe from ſin, whom the Scripture ſpeaks of as groſs and heinous offenders. The Apoſtle *Paul*, when a perſecuting *Saul*, dealt ſo hardly with the Cauſe and precious Saints of the Lord, from the Conduct of what he took to be light, or the light in his Conſcience. Chriſt doth alſo foretell us of ſuch, who ſhould think they did God good ſervice in killing his Servants; and if meer think ſo's, perſwaſions, impreſſions, motions, without a demonſtrable ground, may be taken for divine dictates on the one part, why not on the other? and by conſe-

quence the Holy Spirit must be entituled, *Dux omnium malorum*, and every evil, which is the fruit of ignorance and conceit, fathered on it.

§ 5. It will warrantize a great part of the Popish inventions and Orders, which had their erection on the pretended inspirations and revelations of some among them; who were Monkish and cloystered Votaries, whose humorous abstinence, morosenes, and uncommanded sanctity, gained credit with the people for any thing they would affirm, and the Politick Clergy made their advantage of it.

§ 6. I remember a passage of a *Romanist*, who coming into *England*, and observing the multitude of Sects here: he being asked which of them came *nearest* to the *Roman* Church, he replied, The *Quakers*. And if the *fundamental* principles of Sects (as such) agreeing together, do most *exactly express* their *agreement* and *likeness* each to other; the *Quakers* and *Papists* may claim *Kindred* upon more demonstrable terms then any other *Sects* whatever.

SECT. VI. The three *main* principles, Pillars of the *Roman* Absurdities, are, First, A Contempt of the *Scriptures*, as *insufficient* to determine in all Religious Concerns. Secondly, And therefore, a *necessity* of some other infallible Judge, which may supply that defect. Thirdly, *Immediate* Revelations, and *divine* Inspirations.

The *first* of these is so apparently and abundantly *proved* of both *Papists* and *Quakers*, in the Parallel, in the close of the 12th. Chapter of this Book, and other places here and there, that I need not agitate it in this place. See *Chap.* 5.

§ 2. The second, That the *Romanists build* their Faith on the pretence of *Infallibility*, is not doubted by any who

who are in any degree acquainted with their Writings; yet I ſhall furniſh you with a few proofs.

In doubtful Controverſies (if they were not doubtful (at leaſt to ſome) they would be no controverſies at all) *we muſt not go to the Scriptures for ſatisfaction, but to a lively Judge, which* (ſaith he) *as was* Moſes *among the* Iſraelites, *the* Roman *Biſhop is among Chriſtians. And* Moſes, *whatever he determined and commanded, they ought exactly to obey without further Enquiry.* From whence he argues, that *the Pope is the Infallible and right Determiner of Controverſies. Charranza* is a little beyound him: ſaith he, *the High-Prieſt under the Law was a certain Rule in things pertaining to God, but the Evangelical High-Prieſt muſt much rather be certain in ſuch things*; By the Evangelical High-prieſt he means the Roman-Biſhop. Pighius. Controver. ſia tertia.

Bellarmin (*de verbo Dei lib.* 4.) argues at large for the Popes *Infallibility*; only reſtrains it a little with an *ex Cathedra docens* to what he ſaith out of the *Chair*, or as *Pope*, which doth more then a little ſuit with the *Quakers*, who if thoſe perſons among them, *accounted* by them infallible, be *manifeſtly* proved to *erre* in faith or practice, ſo as they dare not deny it: their refuge then is, that they did not follow the light; but if they had acted or believed according to the *teachings* and *motions* of the *light within*, they had not erred. But as 'tis a very hard matter, if the Pope were allowed to be infallible (in what he determines *ex Chathedra*) to know what he doth as *Pope*, and what as a *fallible man*; ſo, it is no leſs difficult if the *Quakers* light *were ſuch* as they pretend, to know what comes from the *light*, and what from the *fooliſh ignorant*, *dark*, *corrupt*, *and fancy-full man*. *Iſaac Penington's* ſalve will cure the § 3.

ſore, no more then the Papiſts; who ſay, the Pope is infallible, notwithſtanding the contradictions of one Pope to another, and one and the ſame Pope to himſelf; *the* doing *the* ſame *thing*, *the* thinking *the* ſame *thing*, *the* ſpeaking *the* ſame *thing*, *this doth not unite here in this ſtate, in this nature*: *but the doing, or thinking, or ſpeaking of it in the* ſame life; *yea, though the doings, or thoughts, or words be* divers; *yet if they proceed from the* ſame principle and nature, *there is a true unity felt therein, where the* life alone *is Judge*; a ſtrange reconciliation of certain and manifeſt contradictions! and an aſcribing that to the *light within*, which is *impoſſible* to an Omnipotent God, who cannot *deny* or *contradict* himſelf, and yet be *the true God*.

Penington *concerning Unity*, p. 13

In diſputatione Ratisbon.

Carranza ſpeaks boldly in the behalf of *Papal Infallibility*; *The general Ordinary and lawful Judge of all Controverſies whatſoever, which may ariſe in the buſineſs of* Religion, *is the* Roman Biſhop, *(whether he define any thing* alone, *or with a* General Council, *he is alway an infallible Judge when he doth it* ex Cathedra, or as Pope) *as the chief Biſhop liable to no errour.*

§. 4. Fox *Great Myſtery*, ed. 3.

The *Quakers* out-go the Papiſts far, in this Fundamental of Infallibility. *Now he that is not* infallible *in his counſel and judgment, and advice, is not he in errour? And are not the Miniſters of Chriſt the Miniſters of the Spirit?* — *And are* they *Miniſters of Chriſt that are* fallible?

The Papiſts are herein *more* modeſt then the *Quakers*; for they acknowledge only the *Pope*, or *Pope with his Council*, or the *Church Catholick* to be infallible; but the *Quakers* affirm it of every one of their *Miniſtry*, both *men* and *women*; yet he ſtops not here, but extends it to every *Quaker*. *And you that have not that which is infallible to judge in you, know*

p. 5.

not

not the Spirit of Christ; neither can you judge of persons *or* things, *that have not the* infallible judgment; *nor have the spiritual man, neither have you the Word of God in your hearts, nor Christ which is eternal and infallible*; all *which the* Quakers *have to* judge *persons and things.* Thus I have shewed you, that the Papists and *Quakers* have pretended *Infallibility* for their *Foundation.* But if the *Quakers* shall object, that they differ, in that the *Roman* Bishop subjects all others to his *sole* Infallibility, but the *Quakers* are *each one* infallible for themselves. I answer, the ground is the same, only every *Quaker* hath a Pope in *him*, or *her* self; and so there are among them *more Pope Johns* and *Pope Joans* then ever were at *Rome.* And it is apparent, that *G. Fox* hath arrived by this pretence, to a more *absolute* power over the *Quakers* in twenty odd years, then the Bishops of *Rome* in some hundreds over professed Christians.

For the third *Fundamental* common to the *Papists* and *Quakers*, viz. *immediate Revelations and divine Inspirations*; Dr. *Stillingfleet* in his *Fanaticism* of the *Roman* Church hath abundance of instances, to whom I am beholden for the most of what follows on this Head. SECT. VII.

"*Revelations* have been pleaded by them (*the Papists*) in matters of doctrine; such I mean, which "depend upon immediate impulses and inspirations, since the Canon of Scripture and Apostolical "Traditions —— p. 210.

"*Anselm* mentions *a divine Apparition to an Abbot* "*in a storm, whereby he was admonished to keep the* "*Feast of the Conception of the blessed Virgin.* —— "Which *Revelation Wadding* tells us, *is publickly re-* "*ceived in the Office for the day.* Lu. Wadding.

"Another

p. 211. "Another Revelation was made to *Norbertus* the "Founder of the *Præmonſtratenſes*; in which the *Vir-* "*gin Mary appear'd, and commended her veneration to* "*him, and gave him a white Garment in token of her* "*original innocency.* Which Revelation is believed "by all of that Order, and taken as the reaſon of "their habit. *S.* Brigit *had not one or two, but* "*many to this purpoſe, and the lateſt were of* Joanna "a Cruce.

p. 212. "But S. *Katherine* of *Siena* had it reveal'd to her, "as *Antonius* and *Cajetan* ſay, that ſhe was conceived

p. 218. "with original ſin. How often have *viſions* and *ap-*
Bellar. de Purg. "*paritions* of ſouls been made uſe of to prove the "doctrine of *Purgatory?* witneſs the famous teſtimo- "nies to this purpoſe out of S. *Gregory*'s Dialogues, "and *Bede*'s *Hiſt.* which latter is recited in the late "*great Legend* of Mr. *Creſſy*, (a *Popiſh* Confeſſor) "under the name of a *Church-Hiſtory*, *&c.* —

p. 219. "We need not go ſo far back as *Gabriel Biel*, to
Biel in Canon. "ſhew that the doctrine of *Tranſubſtantiation* hath "been proved by the appearnce of a child in the Hoſt.

Bellar. de Pœn. "*Bellarmin* very doughtily proves *auricular Con-* "*feſſion, by a certain viſion of a tall and terrible man,* "*with his Book in his hand; which blotted out preſently* "*all the ſins the humble Thief confeſſed upon his knees* "*to the Prieſt.*

§ 2. Upon this ground of Revelations and Inſpirations, moſt of their Popiſh Feſtivals, which we call Holy-days, were erected.

p. 227. "The *Religious Orders* were inſtituted among "them by *Enthuſiaſtick perſons*, upon the credit of "their *viſions* and *revelations*; the moſt celebrated "Orders at this day in the *Roman* Church, are the
Bellar. de Pont. Rom. l. 3. c. 18. "*Benedictines, Carthuſians, Dominicans, Franciſcans,* "and *Jeſuits.*

"It

"It is a very fair way towards the proof of it, that "*Bellarmin* confesseth concerning the four first, and "that of *Romoaldus*, that *they were at first instituted by* "*S.* Benedict, *S.* Romoaldus, *S.* Bruno, *S.* Dominick, "*S.* Francis, *by the Inspiration of the Holy Ghost*; and "for *Ignatius Loyola*, if he do not appear as great a "*Fanatick* (i. e. *Enthusiast*) as ever hath been in the "World, we shall be contented to be upbraided with "the Charge of *Fanaticism* among us.

You may find the Doctor as good as his word in the following Pages. St. *Francis* is said by *Bonaventure* (a canonized Saint) to be *an illiterate man, had no* Teacher *but* Christ, *and learned all by Inspiration*, [for a long time, wherein he got his credit among the Papists] once casting away his very *breeches*, and being *stark naked* before them all, he said thus to his Father, *Hitherto I called thee Father on Earth, but henceforward I can securely say, Our Father which is in Heaven.* I know not but the Quakers learned their going naked, and denying to call any Father, (which was their practice at first, but the light grows wiser and wiser) from St. *Francis*, rather then the Prophet *Isaiah*. p. 234. Bonaven. vita Franc. c. 2.

Let us cite a little of the doctrine and phrases, some of which are pretended from Inspiration by the Popish Votaries; and first of Mother *Juliana*. § 3.

That the soul is so deep-grounded in God, and so endlessly treasured, that we may not come to the knowing thereof, till we have first knowing of God, which is the Maker to whom it is oned. —— *Our kindly substance is beclosed in Jesu, with the blessed soul of Christ resting in the Godhead*; — *for into the time that it* [*the soul*] *is in the full mights, we may not be all holy.* —— *The only proper disposition towards the receiving supernatural Irradiations from Gods Holy Spirit, is an Abstraction* p. 224. p. 285. Pref. to Sanct. Sophia.

of

of life, a ſequeſtration from all buſineſs that concerns others, and an attendance on God alone in the depth of the Spirit: And a little after, *the lights here prayed for and deſired, are ſuch as do expel all images of Creatures, and do calm all manner of paſſions, to the end that the ſoul being in a vacuity, may be more capable of receiving and entertaining God in the pure fund of the ſpirit.* — *But they ſeek rather to purifie themſelves, and inflame their hearts to the love of God, by internal quiet, and pure actuations in ſpirit;* — *ſo diſpoſing themſelves to receive the influxes and inſpirations of God, whoſe Guidance chiefly they deſire to follow in all things.* — *Rejecting and ſtriving to forget all images and repreſentations of him* [*God*] *or any thing elſe; yea, tranſcending all Operations of the imagination, and all ſubtilty and curioſity of reaſoning. And laſtly, ſeeking an union with God, only by the moſt pure and intime affections of the Spirit, what poſſibility of illuſion or errour can there be to ſuch a ſoul? In which* [*paſſive unions*] *God after a wonderful and unconceivable manner affords them interiour illuminations and touches; yet far more efficacious and divine* [*then active Exerciſes*] *in all which the ſoul is a meer Patient, and only ſuffers God to work his divine pleaſure in her.* — *The which unions though they laſt but even as it were a moment, yet do more illuminate and pacifie the ſoul, then many years ſpent in active exerciſes of ſpiritual Prayer and Mortification could do.* — *Yea, ſo far is the ſoul from reflecting on her own Exiſtence, that it ſeems to her God and ſhe are not diſtinct, but only one thing.* — *That God only, by his holy Inſpirations, is the Guide and Director of an internal and contemplative life.*

Sanct. Sophia c. 3. 289. The Approbations 519. Treat. 3. ſect. 11. c. 1. 292. 215.

Reynaldus tells of *Nerius* the Father of the *Oratorians*, out of *Bacius*, the Writer of his Life, that he was ſo offended with the ſmell of filthy ſouls; that he

he would desire the persons to empty the Jakes of their souls. Such a divine Nose had this Saint among them! a degree of *Enthusiasm* above the *Quakers*, who can but discern, not smell souls.

§ 4. Some of you, called *Quakers*, pretend a great advantage from 1 *John* 2. 27. *But the anointing which ye have received of him abideth in you, and ye need not that any man teach you, but as the same anointing teacheth you of all things, and is truth and is no lie, and even as it hath taught you, ye shall abide in him.* The Anointing here cannot be understood of Christ, neither do we find the *Anointing* any where to be understood of Father, Son, or Spirit, essentially considered, and indeed the phrase is not fit to be applied to God, who is the Anointer, or Christ who is the Anointed.

The teaching of the Anointing being understood of the Graces, and the habitual and special Enlightnings of the Spirit; these devote and addict the soul under the power of them, to adhere to the true Christ. For the *all things*, it is to be considered as restrained to the matter agitated in the Chapter, which is their adhering to the true Christ; and this is plain in the 26. *ver. These things have I written to you, concerning them that seduce you.*

The summe then is this, they knowing certainly the true Christ from any Antichrist, that which they were mainly to look after, was a heart cleaving to, and improving him, which the Graces of God in their souls, actuated by the Spirit of God, was sufficient in this matter, to make their knowledge of Christ sanctifying and saving; As for the words *in him*, which render it *Masc.* in the *Gr.* it may be rendred in any Gender.

§ 5. These Considerations duly weighed, (if there were no more) are sufficient to any who have respect

to

to the pure truths of the Gospel, to render the principles here detected and opposed, not only suspicious but hateful. It is no little absurdity in the *Quakers* to make an out-cry against Popery, *Babylon*, false worship, formes that are not onely unscriptural, but also idolatrous; while in the mean time they plant and hug the root in their own bosomes: from which all those evils, and more and worse naturally spring. It were no hard matter to prove a symbolizing and agreement in a multitude of particulars, between the Papists and Quakers in those things wherein they are contrary to the Protestant Profession of Christianity, and the Scripture Rule; but more especially in the spiritual part of their errors, which in the sight of God are of all other the most sinful, and to men a snare most dangerous.

¶ 6. The Apostle speaks of more Antichrists then *one*, though of *one* as the Chief; of whose Characters *Quakerism* hath the blackest: I shall mention only two: the first expressed in 1. *Ep.* of *John*, *chap* 2. *ver.* 22. *Who is a lier, but he that denieth that Jesus is the Christ; he is Antichrist that denieth the Father and the Son.* That you who are called *Quakers* deny Jesus to be the Christ. I prove at large in a Chapter by its self: that you deny the Father and the Son, is no less, true of you, who will admit no distinction between the Father and the Son: so that the Father is (with you) as much the Son of the Father, as the Son is the Son of the Father: and the Son is as much the Father (with you) of the Son, as the Father is the Father of the Son, that by distroying these distinctions you destroy the relation of Father and Son in the Godhead, which the Scripture speaks of so plainly: and it is hereby apparent, that your quarrel is not so much with the word Trinity, as with the thing thereby expressed.

The

The next black mark of Antichriſt which is upon you, is that in 2 *Theſ.* 2. 4. *who oppoſeth and exalteth himſelf above all that is called God, or that is worſhipped: ſo that he* as God *ſitteth in the Temple of God, ſhewing himſelf that* he *is* God. Do not you advance your light within above the Man Chriſt Jeſus, whom we worſhip as God, and who is ſo called in the Scriptures: even that Man, whoſe being is above the viſible Heavens? Do not you call your light within you God eternal, Omnipotent, *&c.*? Yea, you ſay it is the light in the Conſcience, (which is the Temple of God) and there it doth (as if it were God) rule, govern, judge, execute, in contempt of the written and true Laws of the divine being. I beſeech you conſider theſe things, and lay them to your hearts.

CHAP. V.

The Quakers deny the Scriptures to be a Rule of Faith and Life, or a Judge and Determiner of Religious Controverſies.

THat this is to deny the Scripture, is obvious and plain to all who have not the beam in their eyes. I have before proved them to deny its proper and moſt frequent appellation; but if that be not ſufficient to prove they deny the Scripture, methinks denying their main uſe and imployment, ſhould render them guilty of the full meaſure of that iniquity. To little purpoſe will it be to call them the Scripture, the Holy Scripture, *&c.* if after all, a conformity to their guidance and conduct, will render our belief and practice never the leſs prophane. I ſhall not further perſwade my Reader, that to deny the Scripture SECT. 1.

ture to be a Rule of Faith and Life, &c. is to deny the Scripture; for if this ſuffice not, I know nothing will carry the Queſtion; unleſs the Scripture ſhould be brought in begging ſome boon at the *Quakers* hands, and they proved ſo hard-hearted as not to grant it. If this were neceſſary, I ſhould not fail in the proof notwithſtanding.

§ 2. For the proof of the Charge, I ſhall firſt call forth *James Parnel*, an early and forward *Quaker*, and much eſteemed for his works ſake. *And he alſo that ſaith the Letter is the rule and guide of the people of God, is without, feeding upon the huſk, and is ignorant of the true Light, which was before the Letter was.* By this mans Verdict the Scripture is caſt and condemned for huſks, a falſe light, or but a ſhadow; and its Obſervers charged with ignorance of Chriſt the true light for ſo doing: But it were well if they could come off ſo. Behold in the next Accuſation, a Charge of no leſs then the higheſt robbery and ſacriledge.

Parnels *Shield of the Truth*, p. 10.

Smiths *Prim.* p. 10. *And if thou looke ſt upon the Scripture to be for a rule and for trying, thou giveſt that unto them which belongs unto Chriſt: for he is the rule, and leads his people; and he alone ſearches the hearts and trys the reins, and not the Scripture.*

But if you will ſee a mouth full of blaſphemy againſt the authority of the Scripture, read with horrour and amazement the following words. *God is at liberty to ſpeak to his people by them* [*the Scripture*] *if he pleaſe, and where they are given by inſpiration he doth ſo*: but the ſting is behind, in the tail of this non-ſuch ſentence, *and ſo he is at liberty to ſpeak by any other created thing, as to* Balaam *by his Aſs.*

Naylors *Light of Chriſt*, &c. p. 19.

Then ſuch a thing as *Balaams* Aſs may call up our expectations of Gods teachings, guidance, and rebukes, as well as the Scriptures: for God is at liberty

to

to teach us by an Aſs, and he hath put no more authority into the Scripture, unleſs he ſhall pleaſe to hand them to us by renewed and immediate inſpiration. But I ſhall not rake into this Dunghill further, which of its ſelf gives forth ſo offenſive a ſavour.

§ 3. I intended to have given you upon this Head, the aſſertions of ſome of the *Romiſh* Writers, who trample on the neck of the Scripture with the ſame foot; only the difference betwixt them and the *Quakers* lies in the aim and deſign: the *Jeſuits* ſpurn at them to advance the dictates of the Pope, and the *Romiſh* pretended Church, above the Scriptures; but the *Quakers* to advance the conceit within above them all. Yet I care not if I give you one inſtance at large.

'Omnis Judex, præſertim ſupremus & generalis, 'ita debet dicere ſententiam, ut altera pars litigantium 'evidenter ſciat ſe viciſſe: altera pars evidenter ſciat 'ſe cauſam amiſiſſe, quantum eſt ex parte hujus judicis. 'At hoc neque Scriptura Sacra, neque Spiritus Sanctus 'loquens per Scripturam poteſt facere.

'Ergo neque Sacra Scriptura, nec Spiritus Sanctus 'loquens per Scripturam eſt talis judex. *Et minorem 'illuſtrabat his totidem verbis*, Stamus ego & Collegæ, '& Domini adverſarii, in conſpectu hujus judicis [Bibliorum] en contendimus, an ſit judex Controverſiarum. Jam ille judex debet pronunciare ſententiam, 'ut nobis conſtet evidenter. Sumus hîc in conſpectu 'Sacræ Scripturæ, & Spiritus Sancti; pronunciet ſententiam, & ſic dicat, tu *Jacobe Gretſere* male ſentis, 'cecidiſti cauſa tua. Tu *Jacobe Hailbrunnere* viciſti. 'Tunc ego ſtatim tranſibo ad veſtrum ſcamnum. *Et 'paulo poſt*, Adſit jam Spiritus Sanctus, jam judicet, 'jam me condemnet. In Engliſh thus,

Argumentum Jacobi Beccani, *item* Gretſeri *Jeſuitæ, in Colloquio* Ratisbon.

Every Judge, eſpecially who is ſupreme and general, ought ſo to give ſentence, that the one part of the con-

tenders may plainly know they have overcome: and the other that they have loſt their cauſe, ſo far as it is in the Judge: But this neither the holy Scriptures, nor the holy Spirit by the Scripture can do.

Therefore neither the holy Scripture, nor the holy Spirit ſpeaking by the Scripture, is ſuch a Judge. The minor he illuſtrates in theſe very words; *I and my Collegues, and the Lords Adverſaries, ſtand before this Judge, [the Scripture] behold we diſpute whether it be a Judge of Controverſies. Now this Judge ought to give ſentence, ſo as it may be evidently manifeſt to us. We are here before the holy Scripture and the holy Spirit, let him pronounce ſentence and ſay thus; thou* Jacob Gretſerus *believeſt not aright, thy cauſe is overthrown; thou* Jacob Hailbrunnerus *haſt overcome: then I will quickly go over to you.* And a little after, *Now let the Holy Ghoſt come, now let him judge me, now let him condemn me.* If he had not had the metaphorical word to have played with, the world had not been troubled with ſo impertinent an Argument, and language ſo ludicrous, abuſive, and daring to the Holy Spirit. By this you may ſee, that if the *Quakers* and *Jeſuits* agreement in the ſame falſe Witneſs againſt the Scripture will carry it, our cauſe is gone, and the Scripture muſt not determine Religious matters. But 'tis a bad ſtep, that ſo well fits the Popes Foot to mount his uſurped and infallible Chair by, and which both *Papiſts* and *Quakers* tug for as for life.

§ 4. I remember, when I was a ſmall Lad, I heard our Proteſtant Divines uſually affirm, that every man was born with a Pope in his belly; which to my then childiſh genius ſeemed a very pretty phraſe; but ſuch an one (as I thought) as was not only improbable, but alſo impoſſible: but the Generation I am contending

tending againſt tug for the truth of it (though under other terms) tooth and nail. And I have ceaſed wondring that ſo many ſo eaſily turn *Quakers*, when I conſider how natural it is to ſhake off the Doctrine and Diſcipline even of God himſelf, that we alone may rule (if not over the great world of all others, at leaſt) over the little world, our ſelves, without controul.

For convicting the *Quakers* of groſs errour, and eſtabliſhing others in the truth; I ſhall prove from the Divine Authority of the Scripture theſe three things. SECT. II.

Firſt, *That whatſoever is by the Lord affirmed in the Holy Scripture, it is our duty to believe.*

Secondly, *That whatſoever is thereby or therein commanded of the Lord (not being repealed by the coming of Chriſt) it is our duty to obey.*

Thirdly, *That the Holy Scriptures do (in their kind) determine or diſcover to us, whether we believe and walk, or practiſe aright or not.*

For the firſt of theſe I ſhall prove from our Saviours own words, *O fools! and ſlow of heart to believe all that the Prophets have ſpoken, &c.* If it had not been their duty to believe according to the ſayings of the Lord by the Prophets, (which were not immediate to the Diſciples) it had been neither their fault nor their folly not to believe, or to have been ſo ſlow and unready to believe, even thoſe Propheſies which foretold the death and ill handling of the Meſſias; which was ſo much above their underſtandings, and ſo thwart to their affections. Yea the innocent and compaſſionate Jeſus would have been not a little faulty, for ſo ſeverely rebuking them for what was no crime at all. § 2. Luk. 24.25.

But leſt you ſhould ſay, theſe Prophecies were within them; (as ſome of you have ſaid) know firſt, that they were ignorant of them, *for as yet they*
John. 20. 9. *knew not the Scriptures.* And 'tis ſaid *Luke* 4. 27. *Beginning at* Moſes *and all the Prophets, he expounded to them in all the Scriptures the things concerning himſelf.* Thus much may ſuffice to prove it our duty, to believe what the Scriptures ſpeak, and that all and univerſally.

§ 3. Secondly, What is therein commanded we ought to obey, *&c.*

Deut 5. 32. *Ye ſhall obſerve to do therefore, as the Lord your God hath commanded you; you ſhall not turn aſide to the right hand or to the left.* If it be objected, this was obliging to *them*, not to *us*; who are not under *Moſes's* Adminiſtration. I anſwer, firſt, that the commands here chiefly intended, were ſuch as oblige all men in all Ages, for the matter of them, which is alway juſt and righteous. Secondly, the ground of their authority being the Lord commanding, reaches to whatever he commands in his written Word in all Ages of the world. Thirdly, the *Iſraelites* had them not immediately by inſpiration, but by the hand of *Moſes*; either from his mouth to that Generation, or by Writing and Tradition
Hoſ. 12. 8. to the Generations following. *Who gave* Jacob *for a ſpoil, and* Iſrael *to the Robbers? did not the Lord? he againſt whom we have ſinned? for they would not walk in his ways, neither were they obedient to his Law.*

§ 4. Thirdly, the holy Scriptures determine according to their kind, or as much as a Writing can do, whether we believe and practiſe aright or not. I hope you are not yet reſolved (with the *Jeſuits* and *William Pen*) that becauſe they do not expreſs the ſenſe contained in them, *viva voce*, or direct it to thy conſcience without any other help; and ſay, thou *A.* art in the right,

right, thou *B.* art amiss: therefore thou wilt not take them to be meet to determine good and evil, right and wrong. We may as certainly determine by words written, as by words spoken; and they are altogether as worthy of credit. Those who come under the executive determination of Laws, do find that Process in writing doth not lose its force, for the decrees and sentence being put into that form. *All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, throughly furnished unto all good works*: the words for correction here are πρὸς ἔλεγχον, *for conviction.* 2 Tim 3. 16, 17.

And herein [*all things which are written in the Law and the Prophets*] *do I exercise my self, to have a conscience void of offence towards God and towards men.* What can be more plain? the judgment whether he did righteously with respect to God and men, was passed in his conscience by the Scriptures; and that not by immediate inspiration only, (though he were an Apostle) but by the written Law, attained by study and serious meditation. *Herein I exercise my self*, he laboured by study and meditation therein (as the Greek imports) he was not an idle *Quaker*, that must have knowledge dropt in his mouth, for dig he cannot, and to ask of others he scorns it. But for all that I had rather be laborious, rich and humble with *Paul*; than slothful, poor, proud, and meerly in conceit rich with them. *To the Law and to the Testimony, if they speak not according to this word; it is because there is no light in them.* ℣ 5. Acts. 24. ἐν τούτῳ ἢ αὐτὸς ἀσκῶ. Isa. 8. 20.

G. Fox, the grand *Quaker* will needs have Christ to be the *Law* and the *Testimony*: if so, I am as sure as can be, that they that are saved by Christ are saved by the Law; and then farewel the Gospel, and the righ-

teousneſs of Faith, which the Apoſtle makes ſo much ado to bring people to embrace, and diſclaim juſtifying righteouſneſs by the Law.

SECT. III. *That the teachings, motions, and determinations of the Spirit of God by the Scripture are more ſutable to the nature, and preſent ſtate and condition of man; and more certain to his knowledge, than any immediate teaching, which any enjoy in our days.*

More ſutable to the preſent condition of man.

I prove it firſt from its being that diſpenſation of God, which he hath put an *eminent* Character of *mercy* upon. Pſal. 147. 19,20. *He ſheweth his Word unto Jacob, and his judgments unto Iſrael: he hath not dealt ſo with any Nation, and as for his Judgments they have not know them. Praiſe ye the Lord.* If it were not more ſutable to man in his fallen ſtate, and tending to his good, it would hardly by the Spirit of God been expreſſed as a mercy ſo ſingular, ſo excelling his dealings with any other people; and ſuch flouriſhing matter for the praiſes of the Lord. Never did any of the Saints of old call it a carnal lettter, husks, and by ſuch like ſcornful names.

§ 2. *The diſpenſations of the revealed and written Word, render God nigher to a people, than to thoſe who are without it.* Deut. 4.6, 7,8. *For what Nation is there ſo great, who hath God ſo nigh unto them, &c.* Read the Context, and you will find, that the means of God being ſo nigh was (chiefly) his written Laws. And it is notorious, that the Gentile Nations, who were without the Scripture, had loſt ſight of the true God ſo far, that they worſhipped the moſt deſpicable things in his ſtead: and as the Apoſtle ſaith, Eph. 2 12. *were without God in the world*; for all their light within, which the *Quakers* ſay all men ever had.

§ 3. *The diſpenſations of God, in and to his Church, riſe higher*

higher and higher in excellency and glory.

His first after the fall, were some few revelations to some few persons; and by them handed to others: which might be then much more easie than now, for that men lived so long, that the dayes of *Methuselah* and *Noah* took hold of the dayes of *Adam* and *Abraham*: But men increasing in number, and no less in impiety, they quickly lost that little was committed to them. And before the Law, and Covenants, and Scripture (in part) were written (notwithstanding Creation, Providence and some revelation) the knowledge of God was very thin and scant in the World among good and holy men. And if you will not believe me, believe Holy *Job*. *By his spirit he hath garnished the Heavens, his hand hath formed the crooked Serpent: lo, these are part of his ways, but how little a portion is heard of him.* He is speaking before of his works of Creation, yet they were but a part of the ways, whereby God conveyed the knowledge of himself; but take all together, even that of revelation with it; it was but a little of him that was known: whereas, when his word was written, the *Israel* of God who enjoyed it, 'tis said of them: *In* Judah *is God known, his name is great in* Israel. But the 2 *Cor.* 3. 11. Speaks close and home to my argument. *For if that which is done away was glorious much more that which remains is glorious.*

Job. 26. 13, 14.

Psal. 76. 1.

From the slipperyness of our memories.

§ 4.

Who among the sons and daughters of men, is able to retain in the memory such a multitude of particulars as concern faith and life? that if it should be granted, that every man at some time or other should have the whole mind of God contained in the Scripture immediately, and by revelation imparted to him: the memory would prove a very leaky Vessel,

and bad Steward; and let ſlip a great part, both matter and from; without a miracle to raiſe our faculty (not only above the common courſe, or which is ordinary, but) above the faculty of any man that breaths: whereas the word imparted by the Scripture abides, to which as to an everlaſting Record we may have recourſe, and ſupply that defect.

§ 5. *More certain to the knowledge of man.*

Since man was corrupted, and ſo long as there remains either corruption or defect in him; the inward motions, and notions of the ſoul will be affected therewith: the firſt riſings and bubling up of thoughts, and imaginations, which preſent themſelves to the underſtanding, judgement, and conſcience; will abundantly vary from, and be oppoſite each to other: and the ſentiments or apprehenſions of them, be warring, and contending like pleaders at the bar of judgment, and conſcience. And thoſe who know and are concerned in the affairs (and their management) on the ſecret ſtage of the Soul, muſt acknowledge (if they will ſpeak their conſciences) that whatever be the queſtion agitated in the mind, there will not want the appearances of truth and goodneſs, offering themſelves on both the affirmative and negative part: and in matters of religious concern, all pretend to the ſanction, and allowance of God himſelf. And as their pleas, ſo their importunities ſhall be ſo impetuouſly violent, that many times the poor creature is on the rack, and which way ſoever its judgment and reſolution inclines, the adverſe thoughts will attend it with their Checks, and clamours. *In the multitude of my thoughts within me.* שרעפי my anxious, perplexed, careful, troubled thoughts; beating againſt one another like the boughs of a tree agitated with a fierce wind.

Pſal. 94. 19.

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This was not only *David*'s caſe, but the Saints which are now upon the earth. And if it were *David*'s, ſo good a man, and a man ſo frequently under the power of ſpecial divine inſpirations; much more may it be ours. Well, in ſuch caſes what courſe ſhould we take? if we expect, and depend upon immediate teachings from the ſpirit, how ſhall we know they are ſuch? and not the deluſions of Satan, or a viſion of our own fancifull brains? we can give teſtimonies enough to convince a Heathen or Atheiſt, (if he will not abandon the uſe of reaſon) that the Scriptures are the word and mind of the Spirit of God: and therefore what that ſpeaks, is the voice of the Spirit, but it will be long enough ere the *Quakers*, and thoſe that plead for a ſole dependance on the Spirits immediate teachings, will be able to give ſuch proofs of theirs.

Moreover, the *Quakers* who pretend to theſe teachings, and guidances; reſolve againſt the exerciſe of a humane (though ſanctified) underſtanding, and reſolve all into motions, impulſes, and the ſenſation of them: thereby depriving men of the direction of enlightned faculties, leaving the moſt violent motions, and appetites; to carry away the undoubted evidence, and character of the Spirits leadings. But how far this is from a ſpiritual underſtanding, or a right diſcerning, I leave thoſe to judge who are acquainted in themſelves, or others, with violent temptations from Satan, and the unbridled luſts of men; and this pure ſenſation of ſtirrings, and motions, becomes better by far the ſtark blind, than thoſe who have eyes in their heads. ¶ 6.

We grope for the wall like the blind, and we grope as if we had no eyes; we ſtumble at noon-day as in the night. Iſa. 59. 10.

One of the ſevereſt curſes for diſobedience, threatned

Deu. 28. 29. threatned againſt *Iſrael* was, *and thou ſhalt grope at noon-day as the blind gropeth in darkneſs, and thou ſhalt not proſper in thy wayes.* And what is this principle of the *Quakers*, but to turn us again into the darkneſs, and *Chaos* of Gentiliſm; inſtead of beholding, as in a Glaſs, with open face the glory of the Lord, to be feeling after him, by the corrupt and half ſenſeleſs touches of a natural conſcience, acting on the narrow, and uncertain indications of Creation, and providence; which though they may teach ſomething concerning God, and our original duty to him: will be as far from acquainting us with Goſpel truths, or ſuch as concern Chriſt, and our redemption by him; as a ſtone or tree is from diſcerning, and expreſſing the ſecret and boſom counſels of God, or man.

§ 7. I would not yet have you think, that we deny, or diſown a ſenſation, and feeling of the holy and bleſſed mind of God; for we look on nothing of greater moment, than to have a heart and conſcience delivered from ſearedneſs, and being paſt feeling. But our feeling, and ſenſe of the truths of God, is by the Faith of them, revealed to us in and by his Word: into which we deſire abſolutely to reſolve our belief, and which is the objective rule to the underſtanding by the ſenſes.

CHAP.

CHAP. VI.

The Quakers *take men off from reading the Scripture, and looking into them for inſtruction and comfort.*

IT is no matter of wonder at all, that they who are ſo far entred in the denial and contempt of the Scripture, ſhould advance this ſtep further; it being but the natural off-ſpring of what I have already proved to be their Tenets. And whatever elſe is the round of their writings and declarings, all centres in putting people upon looking to the light within, as the only Counſellor and Comforter. *And this is the meaning of our Doctrine, to bring people to the everlaſting Word of God in themſelves.* Whereby they ſteal away their eſteem and uſe of the Scriptures inſenſibly: and they are ſhut up and loſt in another Book [*viz. The light within*] before they are aware: whereas if they ſhould in ſo many words forbid them to read the Scriptures, it would make their hearts recoil. Alas, that men are ſuch Children, who ſuſpect not a deſign to rob them of their Gold; when a Counter, a trifle is commended to them, and impoſed upon them, that they may not think of, or mind that which is a Treaſure! By this means the Scriptures are forgotten, 'till the love and eſteem of them be loſt, by doting on the new and gay fancy of a divine and perfect light within. But to the proof, further. SECT. I. *Smith Cat.* P. 954

But turn your ears inward to the meaſure of light in you, which is without guile. So to that of God in thee —— I will direct thee. Their Pamphlets are ſtuffed § 2. *Morning Watch, Epiſt.*

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ſo full with expreſſions of this nature, that I ſhould but ſhew you their great road in citing their words: neither will any of them deny what they are brought to prove. But if they intended the judgment and conſcience enlightned, and that this ought to be minded in its place, we ſhould not condemn for ſuch directions: but when it is made a God of, and by conſequence an Idol; and thoſe beams of Divine light ſhining in the Scripture excluded, as if they had the body of the Sun within themſelves: it is the higheſt inſtance of folly, and proof of taking men off from reading the Scriptures for inſtruction and comfort.

§ 3. Parnel's Shield of the truth, p. 10. Yet take their minds in expreſs words; *And by the ſame light do we diſcern, and teſtifie againſt him to be in darkneſs and blindneſs, and is a deceiver, who putteth the letter for the light, and ſo draw peoples minds from the light within them, to the light without them: ſeeking the living among the dead.* You may here diſcern the confidence they have in their light within, that they dare oppoſe it to the Scripture, yea and take its falſe witneſs which it bears againſt the Scripture: and with what a black coal he marks thoſe who put the letter [*i. e.* the Scriptures] for the light? and this he conſtrues to be a drawing peoples minds from the light within them, to the light without them: ſo that by his own way of reaſoning, I have authority to ſay, that putting the light within them for the Scripture the light without them, they draw peoples minds from the Scripture. But the cloſe of this ſentence is no leſs than a murtherer of the holy Scripture, (*ſeeking the living among the dead*) yea a ſtrangling the Scripture with one of its own ſilver Cords: *Why ſeek ye the living among the dead!* as if the Scripture were a very Grave and Charnel-houſe, from which the

Luke 24. 5.

the living Jesus is for ever departed; or which is more congruous to their sense, they are no more able to minister instruction and comfort, than a dead Carcase rotting in the Grave.

Hear one more of their Trumpets sounding to the same purpose: *And although the holy Scripture without, and the Saints practises are as lights in the world, yet far be it from all true Christian men so to idolize them, as to set them in esteem above the light which is sufficient to guide: or to esteem them equal with the light and Spirit of Christ within.* The Scriptures are as lights, but they will not right them so far as to call the Scripture a light: and the commendations of that Idol the light within are such, as, if they were true, he were a stark fool who would direct his eyes to the Scripture, having such an excelling light in his own bosom. But lest after all these allurings they should not be understood, and people should be so silly as to attempt to light their Candle at the Scripture Taper, they will tell you in plain English the vanity of such an undertaking. *For he [Christ the light within] alone searches the hearts — and not the Scripture.* So that to draw people from attending to the Scripture, they do not only commend the light within (being silent concerning the Scripture in the mean while) but tell you in plain words, the Scriptures are in this matter of no service at all; as *Parnel* before cited, *he is the light and guide, &c. the Scriptures are not.*

§ 4. John Story *short discovery*, &c. p. 2.

Smith *Prim.* p. 12.

They assert the light within to be sufficient, yea all-sufficient. This where it takes hold of the credulity, will draw as hard from attending to the Scripture, as the stoutest Team in *England*. Alas! it must then (if this be true) be but a piece of wantonness, and the itching disease to read the Scriptures, to which we must take a few steps, though they lye open in the next

SECT. II.

next room; while we have enough in our own bosomes; yea, which we can be no farther from than from our selves; to the use of which we may pass as quick as thought: 'tis but look inward, (not outward, nor upward) turn the ear inward, and the turn is served. But that this Argument may be heard, *John Story* and some other such Chapmen vouch for its truth. *The light which is sufficient to guide.*

Smiths *Prim.p.*10. Before cited. *And if thou waitest in the measure of the light of Christ* [*within*] *thou wilt be able to try all things.*

§ 2. Smiths *Prim.p.*14. Quest. *But if I should turn to it and obey it when it reproves me for sin, is there power in it to save me from sin?* &c.

Answ. *Yes Child, all power in Heaven and Earth is in it.*

Reader, canst thou withstand the astonishment wherewith a tender conscience of the true God is wont to be surprized by such an open mouth of blasphemy? if thou canst, I must conclude thou art acquainted with this sort of people, and so custom hath made it no surprize; or thou art above half dead and benummed with the *Opium* of *Quakerism*. Yet this is as agreeable to their main principle, as the same thing is to its self.

§ 3. I wonder we hear it not more frequently from them, that all power in Heaven and Earth is in every one of them; yea in each of them, yea in each drunken Sot, and the silliest prophane person. This is as certainly their Tenet, as that God, Christ, Spirit are within them, and all other persons, in the sense they hold. But if they should say that openly, which they believe and speak among themselves, they would be the most ridiculous (to say no worse) people that breath above ground.

Thirdly,

Thirdly, *They affirm the Scriptures to be within.* SECT. III.
If ſo, it is a great vanity to read them out of a Book. When I am perſwaded to be herein of their mind, I aſſure them, ſo long as that ſhall laſt, I will not be at the fruitleſs pains of looking into a Bible as my Monitor. *Fiſher*, the beſt Scholar that ever profeſſed *Quakeriſm*, aſſerted this, *Ye have Moſes and the Prophets within you.* Not in Latine I dare be confident, neither had his Book (mentioned in the margin) been ſo beſprinkled with that Language of the Beaſt, for all his Inſpirations, if it had not been firſt knockt and whipt into him, it may be by ſome wicked tyrannical Pedagogue. *Velataquadam revelata*, p. 4.

Yet here by the way obſerve, that ſuch a wicked § 2.
thing may furniſh with the gift of Tongues, while the *Quakers* divine Spirit muſt be confined to ſpeak in plain Engliſh, or be dumb. Another of the ſame mind is *Parnel*, (of whom I muſt give this commendation, that he ſpeaks his opinions openly, and not in parables as the moſt of them; who are afraid or aſhamed that their opinions ſhould behold the light, any further than the intereſt they have obtained may ſecure their Authors, but of all men Hypocrites are the moſt odious and dangerous) *For the Scripture is within, and was read within before it was read without.* Parnel's *Shield of the truth*, p. 11.

I would not wrong the *Quakers* as bad as they are, § 3.
and it is pity they ſhould be wronged, who wrong themſelves more than enough. If they mean by the Scriptures the ſenſe by them expreſſed, I wiſh they ſaid true; and if within be in the heart, *i. e.* not only known and readily produced out of the heart, as a good man brings forth from thence good things, but alſo eſteemed loved with underſtanding;

ing; I am ſure they would be no Quakers. It is a bleſſed thing to have this Word hid in the heart as *David* practiſed, and as God commands: but if by the Scripture they mean the dead Letter, Ink, and Paper (as they call them, when they liſt) they would be but a bad and troubleſom Inmate.

§ 4. I do acknowledge with all my ſoul, that to have the Scriptures within in the ſenſe of them, yea and the words too, is an ineſtimable bleſſing; ſuch a one as young *Timothy*, and eloquent *Apollos* were crowned with: and few of the Saints, there are who have not the Scripture within in ſome good meaſure; but alas! memory is ſo weak and frail it will not hold all: and ſo confuſed ever and anon, that it is neceſſary to go to the Scripture *without* not only to get in more, but alſo to repair decayed and broken notions of them, and to be ſure that our *crazy imaginations* by brooding upon the frame of them within, have not hatched ſomething of its own, and *adopted* it Scripture: which the Quakers are not a little guilty in.

§ 5. But while I am commending the firſt part of their Tenet, *viz.* that the Scripture is within; ſuppoſing it taken in as good a ſenſe as it may be; I muſt not forget the latter part which hath the dregs and poiſon, *viz. and was read within before it was read without.* If by reading it within before without, they intended it only of the Penmen of the Scriptures, I would join with them, and ſay ſo too: but they intend nothing leſs; but, that in the light which every man hath *within* him, there is the Scripture all and every part, (at leaſt that may be of uſe) if it had never been without. I would willingly be reſolved of a few things by thoſe that are of this mind. Wherefore did the gracious God expoſe the Prophets and Apoſtles to ſo many

many difficulties, dangers, and deaths for declaring the matters contained in the Scriptures, if they were read, and might be read by all men within? Why did God with his own finger write the Ten Words or Commands, and cauſe other of his Servants to write both them and the other parts of the Scripture? Why doth he command to read the Scriptures, and by reading and ſtudying them to get them into the heart, memory, underſtanding? *And it ſhall be with him, and he ſhall read therein all the days of his life, that he may learn to fear the Lord his God; to keep all the words of this law, and theſe ſtatutes to do them.* Deut. 17. 19. It was not to be with him as you commonly phraſe it [in him] their is no ſuch *it* in the Text, but the Relative it, hath for its Antecedent in the Verſe next before, *he ſhall write him a Copy of this* Law *in a* Book *out of that which is before the Prieſts, the Levites:* it *ſhall be with him, &c.*

Why did Chriſt himſelf read out of the Book if it were within them? Why did not God chide *Joſiah* for not doing according to the Law (as being guilty of wilful neglect) before he found it in the Book? why did God commend and reward his tenderneſs of heart in fearing, when the Law was read out of the Book, if he were ſo hard-hearted as not to hear the Law within? Why did Jeſus Chriſt never rebuke the Jews for not heeding the Scripture within, while he oft rebuked them for not heeding and believing the Scripture without? theſe are enough and to ſpare, to diſcover the vanity of this conceit. The truth is, the Scriptures were written (with reſpect to us) firſt without, then within.

I would gladly hear any of the Quakers make a report of any of the Goſpel truths contained in the Scriptures which you could aſſure me you never

heard or read without: or that you could all agree without conferring together in a Narrative of those Traditions which the *Thessalonians* were taught by
2 *Thess.* 2. 15. word, and of those many other things which Jesus did (or some of them) spoken of *John.* 21.25. which were not written: this would be somewhat of conviction to us. But you are unworthy beyond all men of the holy Scriptures, who by such means as these not only take off others from reading them for their instruction, but also deny the mediate and visible instruments and means of those notions you make such a noise and jingling with in the ears of men, as if they were but home-born things.

They affirm that *there is no light in the Scriptures.*

SECT. IV. *That light is in the Scriptures, prove that, or tell me what one Scripture hath light in it?* If the Scriptures gives us a true description of light, *for whatsoever doth make manifest is light*: this is not only an errour of the first magnitude, but also one of the greatest discouragements imaginable of looking into the Scriptures for instruction and comfort: for if they manifest or signifie nothing to us it will be but lost labour. I am apt to believe they may hold it for very Orthodox Doctrine, intending thereby that there is no light in the Scriptures more than they have or may have without them; and that the Scriptures can add no more to them than the boasting
Gal. 2.6. *Galatians* who were false Brethren (though they seemed to be somewhat) added to *Paul*; or that there is no Scripture hath Christ the light in it, he being (in their opinion) no where but within as a light.

Lip of truth opened, p. 7. *Ephes.* 5.8.

§ 2. I shall only prove that the Scripture is a light, or hath light in it, and so dismiss this argument.

O ſend out thy light and thy truth: let them lead me, let them bring me to thy holy hill. By which we are to underſtand the promiſes made to *David.* He knew the way to Gods holy hill, as well as moſt, but his Adverſaries had barred it up; and therefore he prays that God would preform his promiſes, which were not only the light of comfort to him, but a guide to his faith and hope, as they were truth and good: and ſuch light the Scriptures are repleniſhed with and adorned, as the Firmament with Stars and Conſtellations. But leſt they ſhould ſay this is but my meaning put to the Scriptures, take one Text that telleth its own meaning in ſo many words: *For the Commandment is a lamp, and the Law is light.* Pſal. 43. 3. Prov. 6. 23.

A fifth Argument may be raiſed out of thoſe dirty and diſparaging Titles and Characters which they give of the Scriptures. Of this you have enough before.

CHAP. VII.

The Quakers affirm the Doctrines, Commands, Promiſes, holy Examples, expreſſed in the Scriptures (as ſuch) not at all to be binding to us.

THis is a denying of the Scriptures, and the authority of the God of the Scriptures at once, and with a witneſs. If any ſhall be furniſhed with ſo ſmall a meaſure of reaſon, as not to be able to apprehend that ſuch an affirmation is a denying of the Scriptures, I have little hope to convince *them.* Yet I ſhall not leave them altogether without ſome Scripture evidence of the ſtrength of this Argument.

§ 2. prov. 30. 9. *Left I be full and deny thee; and say, who is the Lord?* To say, who is the Lord? or what hath the Lord to do with us, to command or bear rule over us? is to deny the Lord: and to say of the Scriptures, what are they to us? is as plainly to deny *them.* What is self-denial but rejecting and denying what it would oblige us to, and impose upon us? to relinquish and abandon its authority? To deal so by the Scriptures must needs then be a denying of them. But why do I burn daylight? the Argument shines bright enough in its own light and evidence.

§ 3. The greatest expectation will be of the proving matter of Fact, or that they do thus affirm. I do verily believe that few who have some tolerable opinion of the *Quakers* and their principles (except the rank *Quakers* themselves) have had a suspicion that they are so grosly wicked: but I shall blow the dust out of their eyes, by as strong a proof as their own confessions. *And it was the rule unto them that gave forth the Scripture-—— and they spake the words as the Spirit moved; so that the Spirit was before the words, and was their rule that spake the words, and it changes not, but is the same for ever.* This he writes to prove that the Scriptures are not a rule, and doth hereby affirm that they had been no rule to the Penmen of the Scriptures themselves, had they not been moved so to take them by the Spirit: and that this way of obligation is unchangeable and abides for ever. He that shall read the foregoing and following words in the Piece quoted, will no more doubt what I have said, than that two and two make four.

Smith prim. p. 10.

Naylors love to the lost, p. 16. *For all the Saints have their commands in Spirit, but yours is in the Letter; and so of another ministration.* By the phrase [in Spirit] they intend not that only which reaches the heart, but that which hath its

its original immediately from the Spirit of God in them. That *Naylor* intends no other in this place, than its being from the Spirit immediately, he telleth you plainly: for that it is a different miniſtration from that of the Letter, by which words [the Letter] they alway intend the Scripture.

§ 4. But more plain yet, if more plain may be: *that is no command of God to me, what he commanded to another. Neither did any of the Saints which we read of in Scripture act by that command which was to another, not having the command to themſelves: I chal'enge to find an example to it*, E. D. A bold Challenger, who ſhall be anſwered in good time: but let us hear a few more firſt —— *Becauſe it's only queries gathered by the Author from the letter of the Scriptures without, and no meſſage of heavenly prophecy, doctrine, or exhortation received by the Author from the Lord, through the divine inſpiration of his light and Spirit within: therefore may I ſay it's a very vain and Idolatrous exhortation which* J. A. *hath given to* J. B. *his little Book*: But further. Burroughs anſwer to choice experiences, p. 6, 7. John Story Short diſcovery, p. 1.

§ 5. *And* J. A. *further ſaith, let light without be guide to light within.*

Reply, *If by this exhortation* J. A. *means that light without ſhould guide the true light within, which ſhines in the hearts of the Saints: then I muſt needs ſay 'tis a very abſurd and fooliſh exhortation; and being ſpoken upon a divine account, it is full of Idolatry and evil, and greatly contrary to the Goſpel, and exhortation of Gods Ambaſſadours to the Saints on earth, which was, that they ſhould abide in the light or anointing that was in them,* 1 *John.* 2. 27. Hear one more and I have done.

And this is your work who at this day ſet up an imitation from the letter, of what other men have done; James Naylor. p. 16.

but have not received your command and power in Spirit from the Lord; and to you it will be ſaid, who hath required theſe things at your hands? for all the Saints have their commands in Spirit, but yours is in the letter.

p. 31. — *But in your vain imaginations are judging you know not what, and limiting the ſpiritual Covenant of God*

p. 40. *to the literal.— Not in ſpirit but in the old letter, or tradition from men.*

I ſuppoſe that by this time my Reader is paſt doubting whether they are guilty or no of this charge: it muſt not be expected that I ſhould take up all theſe citations, and deal with them in all their parts; if I ſhould, I ſhould often *actum agere*, and give you one thing more than twice. The falſhood of this Doctrine I ſhall prove by Scripture, and rational evidence, and anſwering what they pretend for the grounds of it.

SECT. II. The Laws that were given by *Moſes*, and the doctrines and promiſes alſo were binding to the Congregation of *Iſrael*, *And afterward all the Children of Iſrael came nigh, and he gave them in commandment all that the Lord had ſpoken with him in Mount* Sinai. Who will ſay theſe commands were not binding to them? *Theſe are the words which the Lord hath commanded that ye ſhould do them.* Will any one in his wits ſay, that in receiving the command from God by *Moſes*, they had it by immediate inſpiration from God? to ſay ſo is a contradiction in its ſelf. *Moſes* indeed had it immediately from God, but the *Iſraelites* of that Generation mediately from *Moſes*. *For the Law was given by Moſes.* And the Scriptures were given firſt immediately from God, and that is their authority with us, though they are handed to us through many Generations, as the Books of the Law

Exod. 34. 32.

Exod. 35. 1.

John 1. 17.

and

and the Prophets were to the Jews.

And moreoverit were a very ſuperfluous thing for God to ſend his commands to them by *Moſes*, if they had them all at as nigh and as good a hand as he. The like may be ſaid of the New Teſtament Commands and Doctrines, *&c.* 2 *Theſ.* 2.15. *Therefore Brethren ſtand faſt, and hold the traditions which ye have been taught, whether by word or Epiſtle.* Did you ever hear of an Epiſtle come immediately from God? and all the Doctrines of the Goſpel were conveyed to others, except the Penmen or Prophets, Evangeliſts, and Apoſtles, by Epiſtles; or what is of the ſame import in this matter. § 2

But let us ſay a little about the obligation of examples of the Saints. That I may not run you out of one errour into another, I am willing to take ſome pains in this, as in the other parts of this Tract. § 3. *Morning Watch.*

To imitate all the Examples of the beſt of Saints would lead us into ſin, and therefore cannot be our duty. This I will not plead for, for then we ought to murmur, murther, diſſemble, and be proud, which at ſome time or other, ſome or other of the eminenteſt Saints recorded in Scripture have been guilty of.

To imitate and take example by them from the meer authority of their Example, is not a little faulty though the thing be good in its ſelfe: But to take them for our examples, and follow their ſteps wherein they act according to the written Word, or are commended and rewarded by God for ſo doing, yea not any where reproved for ſo doing: their examples in the like caſes and circumſtances, it is not only reaſon to follow, but a ſin not to follow. Yet, we are to follow their examples § 4.

as they are ſome diſcovery of the will of God to us, which we knew not ſo well and clearly without them: or as they are a farther incouragement to our faith and obedience.

§ 5. Neither are we notwithſtanding to follow their examples, which were according to the mind of God when they lived, but ſince thoſe Laws are abrogated and repealed by a demonſtrative act, and law of God. As in the caſe of the *Moſaical* Rites and Ceremonies; with all thoſe things which were Typical ſhadows, the ſubſtance and intendment of which is performed and compleated. Theſe things premiſed, I ſhall prove that their examples are binding to us, yea are a ſuperadded engagement to duty; and render a ſin againſt a command ſo backed with examples, to be more ſinful and more deeply aggravated.

§ 6. *It is lawful, and a duty to imitate, and follow the examples of eminent Saints.*

3 Ep. of Jo. 11. *Beloved, follow not that which is evil, but that which is good.* This is ſpoken of evil and good actions and examples, as appears by the 10th. verſe. *Leaving us*

1 Pet. 2. 21. *an example, that we ſhould follow his ſteps. Whoſe*

Heb. 13. 7. *faith follow, conſidering the end of their converſation.*

2 Theſ. 3. 7. and 9. *For your ſelves know how ye ought to follow us. But to make our ſelves an enſample unto you to follow us. For*

1 Pet. 3. 5. *after this manner in the old time, the holy women alſo*

3 Phil. 15. *who truſted in God adorned themſelves. Brethren be ye followers together of me and Mark them which walk ſo, as ye have us for an enſample.*

Theſe Scriptures are ſo plain to the purpoſe, that they need not a comment. *And his ſons walked not in his ways.* It was an aggravation that they did not

1 Sam. 8. 3. only ſin againſt the Laws of God, but the example alſo of their Father.

§ 7. Yea, in doubtful and difficult caſes; wherein we cannot

cannot reach the knowledge of our duty, and the way God would have us walk in, by the evidence of his Laws: it is our duty to follow the examples of the greater number of the Saints, especially when the most serious, and understanding are of the company.

If thou know not (O thou fairest among women) go thy way forth by the footsteps of the flock, and feed thy Kids beside the Shepherds Tents. Sol. Song. 1.8.

§ 8. It were well if young beginners in Christianity would practise this advice; until by diligence, and the blessing of the Lord thereon, they came to an understanding more ripe, and capable of discerning the mind of God in its more proper providence: such a practice would evidence humility, and a knowledge of themselves, and save them many a sin and trouble, and the Churches peace in a great measure: and secure them from the snares and delusions of Satan and his Agents; who have the greatest advantage on those whose hearts are, in their aims, honest in the main, and whose understandings are weak, and indigested; yet daring and presumptuous.

SECT. III. I conclude this Chapter with some consequences of the denying the doctrines, commands, holy examples in the Scripture contained, to be binding to us, unless they come to us by immediate inspiration or motion of the Spirit.

First, then all ministry by men is superfluous and vain; and that not only our ministry, but that also which you call yours, who affirm this dangerous untruth.

Can you say your Ministers are the Spirit? if the Spirit teach by, or through them, it teaches mediately; but I say not this as if I took it to be of bad consequence that your Ministry should cease: but to shew

you

you how greatly contradictory you are to your own principle. You say the light and the anointing within you, is a sufficient, and only Teacher; and no other can oblige, or move you: yet none make a greater noise in that you call teaching, or declaring, or are so troublesome and importunate therein as your selves.

§ 2. 2. The consequence will be, that however the Scriptures are a Monitor from which we may store our selves with Gods counsel, and commands, *&c.* yet in the intervals, and mean whiles between inspirations, and motions from the Spirit within: we have no obligation to any duty, nor can we commit any sin. For where there is no Law, there is no transgression; take away the Scripture Precepts, and to you there is none, but as inspirations drop in: and then I assure you, (for all your pretences) you may live lawlesly enough: inspirations being now so rare; and when they were more plentiful, but one *Balaam* among the wicked was so visited, as we read of.

§ 3. 3. Then the Scriptures signifie just nothing, but a Romance to read, to exercise the fancy; or at most but as a prophane or common History, from which we learn nothing but what others did and said; and how it was with them. If you read the Scripture commands, they are nothing to you; if you have a command *in Spirit* (as you call it) it is enough: though it never were in the Scriptures; yea, though it be contrary to the Scripture, reason, and all modesty.

CHAP.

CHAP. VIII.

They deny the Scriptures to be any means, by which we may come to know God, Chriſt, and our ſelves.

THis is a bold and ſtrange aſſertion, from thoſe who call the Scriptures the Scriptures of truth, and would be thought not to deny, but own them with ſome reſpect. But ſeeing it is within them, I love they ſhould ſpeak out. If the Scriptures are thus impotent, I know no uſe they are of in things of a Religious concern; all Religions aiming at and depending upon the knowledge of God and our ſelves: and the Chriſtian Religion as ſuch, on the knowledge of Chriſt. They may, notwithſtanding this affirmation, call them Scriptures, *i. e.* Writings ſtill; but ſure they do but mock them in calling them *holy* Scriptures, or they are greatly ignorant what the word *holy* imports. If the Scriptures then were burned, it would not be a half-penny loſs, and the world would be rid of a burden or a ſnare, or both. I proceed to the proof of the Charge, and as I have done hitherto, draw my Arrows out of their own Quiver. SECT. I.

Queſt. *Is there not another way by which we may come to know God?* Anſw. *Nay Child there is not another way, for Chriſt is the way.* The Scriptures (which are Chriſts own words) which ſay Chriſt is the way, are far from countenancing what this Author ſhelters under their wing. Chriſt ſaith, *I am the way, — no man can come to the Father but by me.* But he doth not ſay, (nor is it in the leaſt implyed in the words as their ſenſe or conſequence) that there §. 2. Smith, *Prim.* p. 24. *John* 14. 6.

there is no coming to the knowledge of God but by Christ; for some knowledge of God may be attained not only without Christ as the means, but without the Scripture also.

§ 3. So the Apostle *Paul* affirms, (whom we have reason to believe before all the *Quakers* in the world)

Rom. 1.20. *For the invisible things of him from the creation of the World are clearly seen, being understood by the things that are made: even his Eternal Power and Godhead.* Either they never read this Scripture, or the beam is in their eyes, who shall say there is no other way to know God but Christ. If he had said, no other way to know God savingly without Christ, he had saved his credit here, and hit the mark: but what will not men say that have a mind the Scripture should be silent? The reason he grounds this upon is of like strength to most, which they produce under that name or form: *For Christ is the way*; now this Scripture doth not speak of the knowledge of God, but of coming to God; which is somewhat more than a bare knowledge of God; which must have a being in us before we can come, or move towards him. But suppose he had said there is no other way to come to God but Christ only, he had spoken falsly. For,

§ 4. Though there is no other way to come to God without Christ, yet there are many other wayes to come to God by, in conjunction with and subordination to Christ. So our reading the Scripture, knowledge of our alienation from God, our sin, guilt, and danger, sanctification, *&c.* these are all ways and means by which we come to God. Add to these faith, love; yet who will say that any of these are Christ? (except *James Naylor*, who saith *Christ is the Word and Prayer*:) but though we make these

theſe to be ſome ways and means of coming to God, we make not any of them *the way*, as the moſt excellent and only way: nor do we make them our Saviours, Mediators, and Interceſſors with God for us: nor that they by ſhedding their blood ſatisfied Gods Juſtice and appeaſed his anger, and made reconciliation between God and man: and yet without theſe, any one of them (at leaſt ſuch as are within their reach) no perſon can be ſaved or be re united to God. I will give you a demonſtration as eaſie as ſenſe it ſelf.

Suppoſe that over a great and deep River there were but one Bridge; and he that would go to the other ſide muſt go by this Bridge: and it ſhould be ſaid (and truly) no man can get to the other ſide of the River, but by this Bridge: would this conclude that you muſt not enquire where this Bridge is? how you may paſs over by it? that you muſt not take thoſe paſſages, and ſteps that lead to the Bridge? that you muſt not have and uſe your leggs, and your eyes? and all becauſe you cannot get over but by the Bridge. At no wiſer a rate do the Quakers plead for Chriſt being the only way, excluding all other as ſubſervient. But enough of this paſſage: only obſerve, that the Author quoted will not have the Scriptures, nor any thing elſe (Chriſt excepted) to be any means of knowing God. Let us hear him explain himſelf a little more. § 5.

Queſt. *Doth God manifeſt himſelf within man?* § 6.

Anſw. *Yes, and man cannot* know *him by any other way but by the manifeſtation of himſelf in his light within him.* Here he ſaith much more than in his former ſentence; there he ſaith *there is not another way* to know God but by Chriſt, here but by *his light* [Chriſt] and that *within him* too: leſt we ſhould Smith's Catech. p. 2.

miſtake

miſtake and ſuppoſe that the light of Chriſt alſo is to be found in the Scripture. Hear him ſpeak plainer, and yet more to the purpoſe. *Then he* [John] *declared him as he knew him; not from any tradition or writing before him: though then there was much written which did truly teſtifie of him.* This he brings in to prove, that Chriſt is to be known and made known to others, not by the Scripture but his own light, or he himſelf the light within: and that though the Scriptures were then in being, he made no uſe of them to declare Chriſt by, to the knowledge of thoſe he preached to.

Morning Watch, p. 6.

They are ſuch people as tell the world that Matthew, Mark, Luke, *and* John *are the Goſpel; they are but the Letter.* The Goſpel is as much as to ſay a good meſſage, or glad tidings, Ευαγγήλιον. Strange! that they ſhould not be glad tidings, becauſe they are the Letter! as if a good meſſage or glad tidings were never written in this world: And the Scripture brings no tidings of Chriſt, becauſe they are tidings in the moſt ample form, *viz.* in writing or printing; which will abide much longer than a breath or ſound, and may be better conſidered.

Paper ſent out into the world. p. 2.

Take another to couple with him, as very a Wiſeaker as he. *And the knowledge of the Languages of Hebrew, Greek, and Latine (which they call the Original) is nothing worth, as pertaining to the knowledge of God.* This Author did certainly loſe the light, or the light loſe him, when he wrote this: I never heard the Latine called the Original of the Scripture Tranſlations before. Sure he believed that the Scriptures peept firſt out of *Rome*, in that their Original Copy ſhould be in the Roman Language; as others of them, that the Lords Supper and Baptiſm were from *Rome* and the Pope. But however we

John Higgins *warning*, &c. p. 7.

we have been hitherto of this mind, the *Quakers* infallible monitor, the Light within (by which I am perſwaded he wrote this) will have it otherwiſe. I dare aſſure this learned perſon if he be alive, and can but prove the Latine to be the Original, the Pope of *Rome* will willingly give him a Cardinals Hat for his pains.

But this is not his original errour, though an errour concerning the Original. He ſaith the Original is nothing worth pertaining to the knowledg of God. If ſo, our Tranſlations which we had from thence are leſs worth than nothing: for they muſt give the upper hand to the Original.

I have ſufficiently proved their denial of the Scriptures being any means by which we may come to the knowledge of God or Chriſt: one Witneſs of the third, *viz.* of our ſelves, and I ſhall call in no more of them for the proof of this Charge. *Chriſt by his light within ſhews you in a glaſs your own faces, which the Scriptures cannot do.* *Scorned Quakers account.* p. 20. §. 8.

Here I find them in love, yea ſo in love with a little Rhetorick, that rather than go on plain ground, they will kick their own ſhins, and trip up their own heels. Truly friends you have here gone on Glaſs or Ice, which you will. You teach or declare in almoſt all your Writings, which concern teachings in a religious ſenſe, that you are taught immediately by the light within. Was ever any thing in this world ſhewn in a Glaſs immediately? that Glaſs may more congruouſly be called a Mirrour (the ancient name of a Loking-Glaſs) than any I ever ſaw or heard of: however let whatever be the Glaſs or means by which or in which we may ſee our faces, the Scriptures (by your leave) muſt not be it. But whether you will or no, the Scriptures are a Glaſs,

or

or as a Glaſs, wherein if you or I will pleaſe to look with an honeſt mind, God will by it in a good meaſure ſhew us what we are: and they have one property above all the Looking-Glaſſes in the world, *viz.* that we can ſee your faces in and by them, though you ſhould not look into them, nor ſuffer the Book wherein they are contained to be in the ſame houſe where you are.

SECT. II. For the help of the unready in the Scriptures, I ſhall quote a few of its teſtimonies to confute this Doctrine: although the conſciences of the greater number of themſelves (if they will but turn over their records placed in their memories) will give verdict againſt them. And for all thoſe who have been at the pains to learn what the Scriptnres are capable of teaching, and have not engaged themſelves right or wrong to the ſervice of the light within; I doubt not but they will ſubſcribe themſelves experimentors of the truth here by you oppoſed.

Joſh 4. 24. & 2. *That all the people of the earth might know the hand of the Lord that it is mighty, that ye might fear the Lord your God for ever.* As the heathen Nations, ſo the Generations and Poſterity of *Iſrael*, who had not ſeen thoſe works with their own eyes, were helped to the knowledg of them, and of the Lord who wrought them, by the means of the Scripture Hiſtory. Deut. 17. 18. 19. *And it ſhall be when he ſitteth on the throne of his Kingdom, that he ſhall write him a Copy of this Law in a Book, out of that which is before the Prieſts the Levites: and it ſhall be with him, and he ſhall read therein all the days of his life, that he may learn to fear the Lord his God.* Here the Scriptures are not only a means to know God, but alſo to fear God; which cannot be without knowledg of him, and

is

is more than a meer notion of God.

§ 3. And for the knowledg of Christ, it is not possible that the Scriptures should be a prophetical, historical, and doctrinal account of the natures, person, and offices, &c. of Jesus Christ; and yet no means for the knowledg of him. And according to your own common phrase, a *testimony, declaration* and *witness* of Christ, and that they are some means, though not the only means, that Text is enough to prove, *And that from a Child thou hast known the holy Scriptures, which are able to make thee wise unto salvation; through faith which is in Christ Jesus.* And who will doubt but that which is a means to save is a means to know God and Christ? I have met with such a silly cavil as this in some of your Writings *viz. that they are no such means to them who have no faith, i. e.* that obey not the light, and believe not in the light. True, if you understood Christ aright; but yet they are a means of some kind, or it is not true that they are able to make wise to salvation, whatever else be in conjunction with them: we never yet said that they alone can do it, if we should say so, we should be like unto you, who deny they can contribute any thing towards it. 2 Tim. 3. 15.

§ 4. Concerning the knowledge it gives of our selves (whether we are belivers or unbelievers) take two or three testimonies. *These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.* Surely if they are a means to know if we have eternal life, they thereby shew us our faces, that we have the faces of Children, not Swine; or Swine and not Children: and those characters and marks by which one Saint 1 John. 5. 13.

may know it ſelf, may be a means by which another Saint may know it ſelf, and ſo on the contrary. *Paul* knew himſelf by the Law to be ſuch a ſinner, as he knew not before. But I ſhall give you one Scripture which anſwers the caſe in the Metaphor [a Glaſs] uſed by our Adverſary. *For if any man be a hearer of the word and not a doer, he is like unto a man beholding his natural face in a Glaſs; for he beholdeth himſelf, &c.*

Rom. 7.

1 Jam. 23. 24.

I know you, who are called *Quakers*, will ſay I pervert this Text, which is to be underſtood of the light within, not of the Scriptures without; and that it maketh directly againſt me. I hint this to let people know what need we have to preſerve that appellation of the Scriptures, the Word of God; which will preſerve the due reputation, and uſe of thoſe holy and bleſſed writings. But I would ask any *Quaker*, if it be not abſurd and woful lame language, to exhort a man to be a doer of Chriſt? I muſt not diſpute the ſame thing over and over, but affirm this Text, and the particular Argument given juſt now, to be a full and plain confirming the Doctrinal word to be a means by which we may know our ſelves.

SECT. III. I ſhall expreſs in the cloſe of this Chapter thoſe abſurdities, falſities, and impieties, that are the Baſtards this Errour is travelling withal.

§ 7. The *Scriptures* have leſs in them of demonſtration, with reſpect to God, than the dumb Creation, or the moſt deſpicable particle of it; a Worm, a *Stone*, are ſome means to know God by.

§ 8. That no Writing whatſoever can be any ſuch means; for the holy *Scriptures* deſerve a preference in religious caſes; and that (which will lye very heavy

heavy upon you who are called *Quakers*) all your ſcriblings neither hath been, neither can be to any ſuch good purpoſe, as the knowledge of God, Chriſt, *&c.*

Experience and ſenſe it ſelfe, and that not of one but many millions, are not all together worth aſtraw in point of evidence: for ſo many have experienced as plainly as ſence it ſelf can demonſtrate, that by the means of the Scriptures they have come by the knowledge of God, Chriſt, and themſelves. *p.* 3.

The incomparably greater number of thoſe whom you confeſs were Saints, and had peace with God, knocked and entered at the wrong door; and ſo by your own Expoſition of Scripture, are Thieves and Robbers. § 4.

Then God, Chriſt, Prophets, Apoſtles, are all to be charged with folly, who taught the knowledge of God, Chriſt, and man, by the matter expreſſed by the Scriptures; which was not to them immediately expreſſed by God, but by Prophets, and humane Teachers. § 5.

You caſt thoſe Worthies who both diſputed and died to maintain not only ſome Truths concerning God, Chriſt, and man, (the knowledge of which they came to by Scripture,) but alſo for continuing in the poſſeſſion and to the uſe of ſouls for ſuch ends, the Books of the written Word. Yea you condemn them as a company of Fools who caſt a way and ſold themſelves to all the miſeries they ſuffered for a thing of nought. § 6.

Then neither is Reading, Preaching, nor Inſtruction of any ſuch uſe. This I fear hath gotten too much credit with you, who ſuffer your Families and Children to take their own courſes, except in the concerns of this world, wherein few out-do § 7.

you: and I ſhould blame you the leſs if you would ſo far keep to this principle, as to keep your light *within*, and your thundring too; into which (though a ſelf contradiction) it breaks forth with a noiſe without ſenſe or truth: to the amuſing of the ignorant, who take them who ſhew the greateſt zeal or heat to be the moſt ſincere and intelligent.

CHAP. IX.

The Quakers *affirm the Scriptures to be no means whereby to reſiſt temptation; and that they are dangerous to be read.*

SECT. I. I Join theſe into one Argument, the latter being a high inſtance for the proof of the former; and both together engage againſt the life of the Scriptures with a ſtrong hand. What ſhall we ſay of thoſe mens owning the Scripture, who turn this ſtanding Table of the Lord into a ſnare, and render them not only no Weapens to reſiſt Satan and Luſt our grand Enemies; but to be as Gunpowder to blow up our ſelves: yea, as if God himſelf who is *the Father of mercies*, and who in his abundant goodneſs hath afforded us this Armour of light, did thereby rather ſet a trap for our ſouls, than a means to deliver us from the ſnare of the Devil; who leads the blind and unarmed captive at his will.

2. I ſhall not go about to give demonſtrations, that ſo to aſſirm is to deny the Scriptures: when I have proved that they are criminal according to this Charge; I know not what impartial perſon will judge them guiltleſs of denying the Scriptures. And therefore I ſhall attend to it, as carrying the queſtion.

'Tis

'Tis not your flying to the Scripture that can ſave you from the fire of his wrath —— nor overcome the leaſt corruption for you; no verily, nothing then but a Chriſt within you, &c. and the next ſentence is, *come thou then, O come with boldneſs to Gods faithful Witneſs within you!* If he had ſaid the Scriptures without the knowledg of them, or the notion of them without the power, or without the Spirits concurrence; he had ſpoken truth. But, to beat theſe Weapons out of their hands, to cry out with a vehemency to throw down thoſe Arms as uſeleſs, and run away to that ſecond *Antichriſt* the light *within*; this is horrid. The true Chriſt is not ſo far from the Scriptures, nor ſo diſagreeing with them, but he can dwell in one heart with them; and arms all his Souldiers with the weapons of the truths therein contained: but Chriſt Jeſus the Chriſt of God and Redeemer of his people, and the *Quakers* Chriſt are nothing of kin. Martin Maſon loving invitation, p. 4.

§ 3. But one would think this ſhould be but a ſlip of his Pen, let us ſee if he ſpeak not more favourably of the holy Scriptures in his following diſcourſe: but alas! the darkneſs within hath ſo bewitched him, that nothing but the *Quakers* Idol is good for any thing. *The Scriptures nor any other outward things are able to grapple with him* [the Devil] *you muſt put on the armour of light* [light within] *and with that reſiſt him, or be taken captive by him.* What a rapture of zeal is here for the thing within! though the Scriptures alone can do little, yet ſure if God *Almighty* undertake the combat, either with or without the Scriptures, he will be too hard for all the Devils, or he had not kept his Throne from being uſurped by them: and if God be not without the *Quakers*, or any other creature, as well as within Pag. 11.

them; he is not infinite as we have taken him to be by the light of *Reaſon*, and more by the light of *Scripture*. But what blaſphemy will not men run into, who have changed their God for that which is no God, and have turned their backs on the Lord Jeſus, and taken ſo groſs a deluſion in the room of him.

Pag. 11. Again he goes on to the ſame purpoſe, leaſt you ſhould not underſtand him. *If you uſe any other Weapons* [than the light within] *in this ſpiritual war, y u cannot proſper nor prevail againſt him.* I have lighted on a proof of the latter part of my Charge before I was aware, *viz.* for then it is dangerous to read the Scriptures leſt you ſhould be tempted to try ſome of thoſe inviting Arms, which that Magazine is ſtored with, and ſo ſpoil all your proſperity and prevalence in your ſpiritual Warfare.

SECT. II. However this ſhall not prevent the producing my intended proofs of the danger (as the *Quakers* ſay) that attend reading the Scriptures. But ſeeing (as the *Quakers* ſay) we muſt try the Spirits by the Spirit; let us try *William Smith's* ſpirit by *Iſaac Pennington's* who ſpeakiug of knowledge gained by the Letter of the Scriptures, ſpeaks thus; *Making him wiſe and able there* [*in his head*] *to oppoſe truth, and ſo bringing him into a ſtate of condemnation, wrath, and miſery, beyond the Heathen: and making him harder to be wrought upon by the light and power of truth than the very Heathen.* By oppoſing truth, we muſt needs underſtand it of the *Quakers* truth; and if reading the Scriptures, and getting knowledge from or by them; puts us in to a bad condition both (as rendring converſion difficult, and our miſery and condemnation great) beyond the Heathen; I ſcarce know what is more dangerous than reading the Scriptures. But

Pennington's *queſt.* &c. P. 12.

the

the comfort is, it doth but render us harder to be wrought on to entertain the pernicious Guide and Saviour, the *Quakers light within*; and therefore is exceeding safe and neceſſary.

It follows in the ſame Author, *My upright deſire to the Lord for you is, that he would ſtrip you of all your knowledge* [or wiſdom] *of the Scriptures after the fleſh.* Their meaning of [*after the fleſh*] is, that which comes not by immediate inſpiration. *For thoſe only are the Children of God, who are led by the Spirit of God; to whom they, who were led by the Letter, were ever enemies.* So *Naylor* doth as certainly ſay, 'tis dangerous to read the Scriptures to be led by them; as it is truly dangerous and evil to be Enemies to the Children of God.

Naylors love to the loſt, p. 53.

SECT. III.

That this abominable Tenet is the Quakers, I know it ſufficiently: and that they look upon our adhering to the Scripture light, as the greateſt adverſary in the world to their adored light within. But I love not the Quakers way of demonſtration, *viz.* we witneſs this and that, but if you would know how they witneſs it, it is only their own experience, which is a dumb kind of witneſs: while they can make no proof or teſtimony of it to another, nor will ordinarily attempt it; and ſo their witneſs is to themſelves alone. But my witneſſing of what I here charge them with, ſhall have more light in it, that all that read it may be convinced of its truth. Therefore take one inſtance more out of their famous Author *W. P.* or *William Pen.*

But I will aſſure them, they ſhall yet grope in the dark, till they come into the daily obedience of the light, and there reſt contented to know only as they experience; and not from a ravening comprehending brain, that would in

§ 4. W. Pen's *Spirit of truth &c.* p. 23.

its unregenerated ſtate graſp at the clear myſteries of the Kingdom: into which fleſhly comprehenſions and notions can never enter: but all muſt be as unlearned from their firſt birth, education, and traditional read knowledge; as he is unmanned, that is again become a little Child, before the ſecrets of Gods Work come to be made known.

That *W. P.* (of all others) ſhould talk at this rate is moſt ridiculous. What! know only as they experience, know what God is no farther than they experience! Can we experience his Omnipotency? his infiniteneſs, which is not within the experience of all finite beings put together? What! know the death (by *S*pear and Nails of Iron or Steel, and Croſs of wood) of the man Chriſt Jeſus, which he ſuffered above 1600 years ſince, only by experience? What! know the life to come, the judging of all men (that are, ever were, or ſhall be) by the Lord Jeſus; only by experience? where is faith all the while? what credit hath God with *W. P.*? that he will know him, nor any thing he ſaith, no further than he ſees, feels in his experience. If none but Believers be *S*aints, ſuch as *W. P.* are profeſſedly none: if he know not that objects of faith and experience (as ſuch) are contradiſtinct things; he is very unfit to aſſure who they are that grope in the dark, and is very unlike to mend his confuſed ſcribling. I ſhall not comment on his *ravening comprehending brain* (a moſt affected phraſe amongſt the Quakers) nor his *clear myſteries*, as clear a contradiction as it is; nor *fleſhly comprehenſions*, as much untruth and nonſenſe as (according to their meaning of it) it comprehends; nor his *little Child unman'd* (as good Philoſophy as it is) for I have not room to ſpread all his rubbiſh.

What is to my preſent purpoſe is in the laſt part of his ſaying, *all muſt be as unlearned from their — traditional read knowledge, as he is unmanned &c.* Sure the

the Scripture knowledge being read knowledge, or knowledge that comes by reading (as one means) is a moſt hateful thing to God, that he will impart none of his ſecrets to thoſe, that will underſtand any thing by his written Word. How came God to fall out (at ſuch an irreconcileable rate) with his own off-ſpring, his expreſſions of his mind contianed in the holy Scriptures? how can you have the face to call them holy Sciptures, and yet make knowledge attained by reading them ſo nauſeous to God, that they ſhall be none of his Children, that learn any knowledg by that Book, or forgo it not all? Did God write, and cauſe it to be written; and yet never intend we ſhould read it? or that reading it we ſhould not believe a word on't, nor underſtand, nor be the wiſer for it? Shall they be judged by the Law who lived under it, and yet the knowledge of God thereby be a ſin and hindrance to their ſalvation? To what a height of wickedneſs and folly do they quickly grow, who are poiſoned with that abomination of holding the light in every mans conſcience to be God, Father, Son, Spirit, Chriſt, Scripture, all? §. 5.

But Mr. *Pen* what means your Latine and Greek, your foreign Authors, your attempted (though miſhapen) Logick, your quotations of ſo many Scriptures, though ſome of them in a pitifull manner, all to a bad end? Did you learn all thoſe things by immediate inſpiration? Had you them not by reading and tradition? Could you tell that φῶς ſignifies light, rather than Σοφὸς which ſignifies thick darkneſs, but by tradition and reading? But I ſmell your deſign, you would have us throw away all the knowledge we have by reading or tradition, 'till we come to be regenerate, that is Quakers; and then you are out of its danger. But in the mean time you would have us without the Armour of light (for Eph. 5, 13.

whatſoever

Eph. 5. 13. *whatsoever makes manifest is light*) that we may not be able to defend our selves against the most ignorant nonsense, that the meanest of your votaries can attempt us with. But the God above and the Scripture without hath taught us better things.

§ 7. I am not unwilling (though I hope few need it) to quote a few Scriptures, that people may have them in a readiness against these untruths of the Quakers.

Rom. 13. 12. *Put on the Armour of light, &c.* the Scripture makes it day in the World (but especially in and with the Saints) for it makes manifest abundantly. There is your defensive Arms.

Heb. 4. 12. Eph. 6. 16. 17. *The Word of God is quick and powerful, sharper than any two edged Sword, &c.* There is an offensive Weapon. *Above all taking the shield of Faith, wherewith ye shall be able to quench, &c.* 17.— *and the Sword of the Spirit, which is the Word of God.* A Sword of the Spirits making, and is effectual when of the Spirits manageing. Observe faith in the 16. *ver.* is preferred above the Word of God in the 17. *verse*, therefore it is not Christ the Word, but the Scripture the Word: for Faith is not above Christ.

Jesus Christ who had less need of the Scriptures than any of us all, resisted Satans temptations by the Scriptures, *it is written, it is written*; and what was written, being opposed to Satans temptations, silenced and confounded him. But it seems, since then he hath gotten more confidence. Consider that the *Quakers* will allow the man Christ to leave us a perfect example.

Matth. 4.

CHAP.

CHAP. X.

The Quakers *deny the Scriptures to be read to any profit, any further than they are before hand experienced by thoſe that read them.*

THey may as well ſay that hearing the word preached, is to no profit neither; any farther than it is experienced before hand: for there is the ſame reaſon of the one as of the other. But this is a ſtrange Doctrine, that at one blow cuts off both hearing, and reading the matter contained in the Scriptures, by men unregenerate. For what, I pray you, have they experienced, who are according to your notions ſtark blind, and utterly without ſenſe of the things of God. SECT. 1.

Queſt. *But if there be not another way to God &c.* § 2.

Anſw. *Why Child, all that are faithful to God in what he makes known unto them, they are not judged.* This is pretty charitable, but hear farther, the reaſon he gives why they that read the Scriptures profit not in the knowledge of God, *&c.* is, *but they read in that book notionally, before they have paſſed the judgment experimentally.* Again p. 30. *For people wanting the life and power of Chriſt in themſelves, they are betrayed into the words,* &c. Smiths prim p. 29. 30.

And ſuch were the Scribes, *who were ever ſcraping in the Scriptures to find God, and his life; yet never knew him at any time, nor ſaw his ſhape, becauſe they heard not his voice, nor heeded not his word within themſelves.* John 5. 37. What a vile inſinuation is here of the Scriptures, and the ſtudy of them? as if the Scriptures were but a dunghil, and every unregenerate Fiſher. *Velata quadam revelata.*

generate perſon at leaſt (which all are with them wh adore not the Light within as Chriſt) did but the part of a Brute (which ſcraping implies) in ſearching the Scriptures to know the things of God. For his blaſphemous inſinuation that God hath a ſhape, and that they who heed his voice within themſelves ſee it; I am too ſenſible of the inviſible Majeſty of God, to work my thoughts on ſuch a horrid ſubject: yet, he dares quote *John* 5, 37. to countenance it, which ſo far as it reaches it, doth deny any ſuch to be ſeen.

3. John 5. 39. 40. To reprove this evil Spirit of (worſe than) error, read and underſtand this Scripture, wherein there is not any great difficulty. *Search the Scriptures, (for in them ye think ye have eternal life) and they are they which teſtifie of me: and ye will not come to me, that ye might have life.* I have known more than a good many of the men of this controverſie expound this Scripture, as if Chriſt rebuked them for ſearching the Scripture, and having ſuch a fallacy in their opinion, as to think eternal life were to be had by ſearching of them: and inſtead of *and* (which gives the abſurdity of their ſearching the Scriptures to find the true Chriſt, by their teſtimony; and its teſtimony being ſo plain and clear, that *Jeſus* of *Nazareth*, he that then talked with them, was he) they have read it *but* you will not *&c.* as if the one were exceeding oppoſite to the other; viz. ſearching the Scripture; whereas the true ſenſe is, it condemns you as irrational men; that you ſhould think to have eternal life in the Scriptures, and will not believe their teſtimony. I muſt remember to tell you, that I do not take the Scriptures to be able to give eternal life to all that have them in their houſes or heads, or that do barely ſearch them, and not ſet their hearts (according to its

its direction) to find eternal life. It were ten to one if I had not ſaid ſo much, ſome or other of them would have had a fling at me, as making a Chriſt of the Scripture.

By what hath been produced, you may be ſure § 4. there is the beſt profit, by Gods bleſſing on an honeſt reading of the Scriptures. Young *Timothy* was bred up from a Child in the Holy Scripture; and it was the commendation of his Mother, and Grand-Mother for ſo educating him: but can you think he experienced all he read before he read it? ſome of them are prophetical of things to come. Can any of you all experience things that never yet had an exiſtence or being? And ſhould the *Gentiles* and *Jews* have been reproved for hearing *Paul*, and *Peter*, and Chriſt himſelf preach the Goſpel, and the Mediatour of it? becauſe they did not experience it in themſelves. But why ſhould I uſe many words about ſuch a cauſe? the willing to underſtand may ſee its groſſneſs, and forthoſe that *will be ignorant*, means ſignifie little to their cure.

CHAP. XI.

The Quakers *put, or render the Scriptures, and the Spirit of God in oppoſition to each other.*

I Could produce a thouſand inſtances of this crime SECT. 1. againſt the life and being of the *Scriptures*, committed by the *Quakers* as their principle and duty. This wickedneſs, is their open high-way, and beaten road. If the Scripture had not been the word of the Spirit of God, the revelation of his mind and will; whoſe holineſs and authority had its being from God its author; the frame of it agreeing to the nature and will

will of God: we would not think it worthy the name of Scripture, in that peculiar ſenſe which it hath obtained among Chriſtians. But if once we knew it oppoſite, and an adverſary to the Spirit (ſo far at leaſt) that it muſt come to a parting: and they that cleave to the teachings of the Spirit, muſt forſake being taught, comforted, *&c.* by the *Scriptures*: and they that cleave to the *Scripture* teaching by the *Spririt*, have forſaken the *Spirit* of God and his teachings: we would own our ſuch profeſſion to be a denying the *Scriptures*, yea, ſhould take our ſelves bound in ſo many words to deny it; and ſend it as far out of the way as may be, as dangerous to the juſt prerogative of the Spirit of God.

And if thoſe who profeſs what I ſhall inſtance had any honeſty in them; they would tell the world they utterly deny the *Scriptures* to be, what the Chriſtian world hath accounted them: and in plain and open words and teſtimonies, as far as they can produce; exhort and move them to lay them aſide, and have no more to do with them: nor give them one good word, leaſt the adverſary to the Spirit ſhould in the hearts and lives of men be exalted againſt him.

§ 2. For the proving of the Charge at the head of this Chapter, take the words of *James Naylor* the Quakers proto-Confeſſor. *For all the Saints have their commands in Spirit, but yours is in the Letter; and ſo of another miniſtration; for the literal miniſtration is done away in the ſpiritual.* Here you have the commands in Spirit, or by the Spirit put in oppoſition to the Letter, which is with them the written Word, or the Scripture: and ſo far in oppoſition, that as heat being oppoſite to coldneſs, and light to darkneſs; the one (ſo far as it prevails) expelleth the other, by its contrariety and oppoſite qualities:

Naylor's *love to the loſt*, p. 8.

ſo

ſo the ſpiritual miniſtration, or miniſtration of the Spirit baniſhes and expelleth that of the Letter, as its enemy and contrary.

But if you will have a prodigious inſtance, a non-ſuch for Blaſpheming the Spirit of God in the Scriptures; read what follows, out of a great Writer of theirs *William Smith*. *And reading in the Scriptures, that there were ſome who met together and exhorted one another, and were edified and comforted one in another; they obſerve and do as near (as they can) what they read of the Saints practice; and ſo conceives a birth in the ſame Womb [the Scriptures] and brings it forth in the ſame ſtrength as others do —— and they make haſte thither, and open their eyes to look at the things which are ſeen [the Scriptures] and this is pleaſing to the carnal mind*, &c. *They* [Worſhip, Order, Ordinances, Faith, Practice, underſtood by the written Word] *muſt all come under the ſeverity of his judgment, becauſe they are Baſtards and not Sons; for theſe adulterous births have provoked the Lord and grieved his Spirit.* *Morning Watch.* P. 22, 23.

It would amaze a Chriſtian and ſound mind, to read what is contained in the two pages in the Margin quoted, of vilifying and reproach to the Scriptures, and the Doctrines from thence received: *Traditions of men, earthly root, darkneſs and confuſion, Nebuchadnezzars Image, putrefaction and corruption, rotten and deceitful, all out of the life and power of God, Apoſtacy, the Whores Cup, the mark of the Beaſt, Babylon the Mother of Harlots, Baſtards brought forth of fleſh and blood, the birth that perſecuts the Son and Heir*, viz. [the Spirit of God or light within] *Babylons Brats and Children, Graven Images, contrary to him [the everlaſting powerful God] &c.* If this be not oppoſing the Spirit of God to the Scripture, and rendring them adverſe § 3. Ib. 22, 23

adverse to each other; the Devil himself must despair of inventing words to express it by.

§ 4. I conclude the proof of this Charge with the words of *Naylor*. *And of this sort are they who have their preaching to study and to seek at other mens mouths, or from the Letter; and have it not from the mouth of the* Lord. Then with him, and the Quakers who are of his mind, what we have from the Scriptures, we have not from the mouth of the Lord. I would know of the Quakers, what they will make of the mouth of the Lord? Do they take it to be some part of his body, which is like our mouths the Organs of speech? We have thought hitherto that God being a Spirit hath no mouth at all; only to express things to our understandings, he speaks by similitudes taken from such things we are acquainted withall: and so whatsoever God reveals his mind by, may be called his mouth.

Naylors love to the lost, p. 30.

And it will follow that the Scriptures are his mouth, as eminently as any thing, yea all things in the world, and more. For God spake by them to us, more than by all other things: he saith to *Jeremy*, *Jerem.* 15. 19. *Thou shalt be as my mouth. As thou spakest by the hand of Moses.* 1 Kings. 8. 53 *The Spirit of the Lord spake by me, and his word* 2 Sam. 23. 2. *was in my tongue. Hear the rod.* &c. Is it not a frequent phrase in the Scripture? *As saith the Scripture. They believed the Scripture.* And what is that? but God speaking by the Scripture, and believing what God spake by the Scripture. *But now is made* Rom. 16. 26. *manifest, and by the Scriptures of the Prophets; according to the command of the everlasting God, made known unto all Nations for the obedience of faith.* What more plain that the Scriptures are the mouth of the Lord, or those means by which the Lord doth manifest his mind

mind to men. But the Quakers will not have it o, and therefore it muſt not be ſo. But they who Snquire of, or at the *Scriptures* for the mind of the pirit, run another way than that the *Spirit* walks nd is to be found in; and ſin againſt the *Spirit* of God. And that you may ſee how they ſet the *Spirit* and *Scripture* together by the ears, *Naylor* ſaith further,

For thoſe only are the Children of God, who are led by the Spirit of God; ſo far is true as truth it ſelf; but as the old *Serpent*, he never heads a ſaying with the *Scripture*, but he brings in a lye at the end and tail of it, *to whom they who are led by the Letter were ever enemies*, Love to loſt &c. p. 25.

§ 5. Here you have two great Commanders or Leaders brought into the field, as the moſt hoſtile implacable Enemies; whoſe followers, from the time there where any, were foes each to other. And what can render the Spirit and the Scripture more oppoſite, than that whoſoever follows the Letter, is a foe to him that follows or is led by the Spirit? And the Leaders are the formal cauſe of it too; and therefore it was ever ſo, and is as inſeparable as natural cauſe and effect. If this be all true, well might *W. P.* ſay, *We livingly witneſs, againſt all the dry cavelling Letter-mongers in the world.* W. Pen Sp of truth, &c.

SECT. II.

Having frequently met with that Scripture, 1 *Cor*. 3, 6. By them produced to prove the Scriptures to have a contrary tendency to the Spirit; I ſhall here open it, and ſhew their miſtake. The words are, *Who alſo hath made us able Miniſters of the new Teſtament; not of the Letter but of the Spirit: for the Letter killeth, but the Spirit giveth life.* 1 Cor. 3 6. opened.

§ 2. Whereas they would have us by the Letter, to underſtand the whole written word as written; that is the body of the Scriptures both of the Old and New Teſtament, Law and Goſpel without diſtinction: and by the *Spirit*, the inward immediate teachings of the Spirit of God, they are in both miſtaken. For, it is as certain as that the following words are truth, that by the Letter here is meant the Law, as given forth by God from Mount *Sinai*; and by the *Spirit*, the Covenant of Grace; eſpecially as expreſſed in the New Teſtament, under the adminiſtration of the Redeemer.

Ver. 7. Ver 9. *But if the miniſtration of death, written and engraven one ſtones was glorious*, &c. *for if the miniſtration of condemnation be glory*, &c.

§ 3. Theſe paſſages expreſs and explain the ſame thing called the Letter in the 6. Verſe, and that it was the Law, given forth by God, before it was written; (not only as written) the matter and manner of which was glorious (but in terrible-
Heb. 12. 21. neſs) inſomuch that *Moſes* ſaid, *I exceedingly fear and quake*, and it was death for any to touch the
Exod. 20. 19. Mountain; yea the *Iſraelites* were ready to dye with fear at the appearences of God on that Mount *Sinai*, at the giving forth of the Law.

§ 4. And, as the manner of giving it forth by God, ſo the matter of it was mortal; nothing but death was written in the forehead of it, going alone.
Rom. 4. 15. *The Law worketh wrath.* That is, the Law of meer
Rom. 7. 11. 12. Commandments. *And the Commandment which was ordained to life, I found to be unto death: for ſin taking occaſion by the commandment, deceived me, and by it ſlew me.* Thus it is plain what is meant by the Letter; the Law of meer Commandments as given forth on Mount *Sinai*.

That

That by the Spirit is to be underſtood the Covenant of promiſe in the hand of the Mediator, is as certain : and not of the Scripture, or written Word in general : for in the 6. Verſe it is oppoſed to the Letter, *of the New Teſtament, not of the Letter*; that is, the Goſpel, not the Law : and it is called the Spirit in three reſpects; § 5.

Firſt, As the New Teſtament or Covenant of promiſe, (eſpecially in the hand of Chriſt) promiſeth and conveyeth ſoul quickning grace in a good meaſure to ſanctifie and enable, and diſpoſe the ſoul to keep the Laws of God.

Secondly, As by the New Teſtament or Covenant, life and ſpirit, comfort and refreſhment is put into the hearts of poor drooping ſinners, under the ſenſe of the ſeverity of the Law, and their liableneſs to the puniſh of it.

Thirdly, And chiefly, the intent and mind of the Spirit in the terrible diſpenſation of the Law of Works, was by diſcovering mans woful eſtate, to make the promiſes of the Goſpel, or the new Covenant ſweet and welcome, and to put ſouls on embracing the redemption through Chriſt. So that the matter of the pure New Teſtament or Covenant in the hand of the Mediator ; was that which God eſpecially aimed at to promote by the Letter or the meer Law of Commandments ; in which alone there was not the leaſt appearance of mercy or mans welfare implied. § 6.

CHAP. XII.

The Quakers *hold it is a sin, and the sin of Idolatry, to believe and live according to the instructions and holy examples expressed in and by the Scriptures; except we have them by immediate inspiration, and at first hand as the Apostles received them.*

SECT I. I Am now come to the highest round of their Ladder, and I know not what one step of sin beyond it (except the unpardonable one) they could charge those with, who walk by the light of Scripture day. *Samuel*, whose rebuke to *Saul* for his sin in the matter of the *Amalekites*, was expressed in the keenest and highest terms; compared his sin but to Witchcraft, Iniquity, and Idolatry. And if this charge against us were as true, as it is that they so charge us; it is high time to serve the Scriptures, as *Hezekiah* served the brazen Serpent, *And brake in peices the Brazen Serpent that Moses had made; for unto those days the Children of Israel did burn Incense to it, and he called it Nehushtan,* [that is Brass] nothing of a Deity in it but a little piece of Brass. So it were fit the Scriptures should be demolished, as having nothing of divine authority stamped upon them. When I have established this Charge by the mouths of two or three Witnesses, it will be time to leave off pouring in more, where the measure is already running over.

2 Kings 18. 4.

§ 2. W. D. *discovery of mans return* p. 21. *All people may search the Scriptures, and see how you have been deceived by your Teachers; who have caused you to seek your lost God in carnal and dead observations: which they have not any Scripture for.*

Who

Who this loſt God ſhould be (except Jeſus Chriſt who is aſcended above the viſible Heavens) is not to be imagined by thoſe who are acquainted with the *Quakers* Tenets and Phraſes: as will appear more plainly where I treat on their Idolatry. And if ſo, as there is reaſon to believe; there are two grand parts of Idolatry we are charged with, in complying with the Scripture Precepts and Inſtitutions; as in Preaching, Prayer, Church-order, Baptiſm, Lords-ſupper.

The firſt is a falſe object of worſhip; which all of them that ever I met with in print or otherwiſe will not deny that to be, which is given to the man Chriſt Jeſus, who was crucified between two Thieves at *Jeruſalem.* § 3.

The ſecond is falſe worſhip for the matter, which is Idolatry, although it were intended to the true God as the object; the ſacrificing of Children was intended ultimately to the true God, yet it was groſs Idolatry, *And they have built the high places of* Tophet, *which is in the Valley of the ſon of* Hinnom, *to burn their Sons and Daughters in the fire; which I commanded them not, neither came it into my heart.* Jer. 31.

But you will ſay, how is this charge for walking according to Scripture inſtructions and examples, ſeeing he doth ſeem to adviſe to trying by the Scriptures, whether they do not thus? I anſwer, that they take not any thing in the Scripture to be obliging, but what comes by immediate inſpiration, as the Scriptures were given to the Prophets and Apoſtles; and whatever we do, however conſonant to the precepts there expreſſed, is all contrary to the Scriptures with them, as I have proved already, if not by immediate inſpiration and motion of the Spirit. If this be not clear, we ſhall pump clear by and by. § 4.

§ 5. *Morning watch* p 23. *And this is* Babylon *the mother of Harlots*, viz. [to read and practice as the Saints did and the Apostles in the Scripture of the New Testament] *and the abomination of all uncleanness*; —— *That many Children have been brought forth of flesh and blood, and of the will of man* (that is, our choice and not passive obedience to the motions of the thing within) *which is the birth that persecutes the Son and heir.* —— *And not one of them must stand* (*though ever so seemingly glorious*) *for the day is come, and the true birth is born* (the light within) *whose right it is to reign; and his glory he will not give to another, nor his praise to Graven Images.* If erecting and worshipping God by graven Images be Idolatry, than the *Quakers* do charge us with Idolatry, for walking according to Scripture instructions and examples. He, who will take the pains to read this inspired Author (though by an evil spirit) pag. 18, 19, 20, 21, 22, 23. will find it his scope to prove all Idolaters that ground their worship and order on the Scripture examples: and in page 17. he likens all professions among Christians this day to *Nebuchadnezzar's* Image, and though some are more shining and glorious in appearance as the head of Gold was beyond his legs of Iron; yet he calls all, part of the Image, and the Scriptures the Feet of Clay they had their standing on. And in *pag.* 16. hath these words, *Then searches the Scripture for words to prove their Image a lawful Son, and this is the bottom and foundation of all Religions this day.*

§ 6. I am e'en tired with searching these sulphureous Veins of the Pit and Mine of Quakerism, the root of all which is the deified light within: If you have not enough of this smoak to satisfie you, it is the bottomless Pit it rises out of, I will give you two ebullations more and and leave you satisfied or to get better senses.

So

So amongſt the words you find how the Saints in ſome things walked, and what they practiſed, and then you ſtrive to make that thing to your ſelves, and to obſerve it, and do it as near as you can; and here you are found tranſgreſſours of the juſt Law of God; who ſaith, thou ſhalt not make to thy ſelf any graven Image, nor the likeneſs of any thing. And it follows, *now what difference is there in the ground betwixt you and the Pope? though in the appearance there ſeem to be ſuch a greate ſpace.* Morning watch P. 45. Exod. 20. 4.

SECT. II.

The Quakers having thus ſtript the holy Scriptures of their divine beauty and authority; both name and thing; plucked out their very heart and ſtrength: let us reſume the particular Arguments, produced to prove that they deny the Scriptures; and look on them at one view, ſo ſhall we better diſcern their united teſtimonies and ſtrength.

They who *Deny the Scripture to be the word of God. Equal their own writings and ſaying with the Scriptures, and prefer them before the Scriptures. Deny the Scriptures to be a rule of faith and life, or a Judge and determiner in religious controverſies. Take men off from reading the Scriptuses, and looking into them for inſtruction and comfort. Deny the Scriptures to be any means, by which we may come to know God, Chriſt, or our ſelves. Affirm the Scriptures to be no means, whereby to reſiſt temptation, and that they are dangerous to be read, Deny the Scriptures to be read to any profit, any farther then they are beforehand experienced by them that read them. Put or render the Scriptures, and the Spirit of God in oppoſition to each other. Affirm the doctrines, commands, promiſes, holy examples expreſſed in the Scriptures (as ſuch) to*

be not at all binding to us. Hold it is a ſin, & the ſin of Idolatry; to believe and live according to the inſtructions and holy examples expreſſed in, and by the Scriptures: except we have them by immediate revelation as the Apoſtles. They who *do all theſe things mentioned in the foregoing particulars, deny the Scriptures. But the Quakers do all theſe things mentioned in the foregoing particulars* therefore *the Quakers deny the Scriptures.*

If any one, or all theſe arguments together will prove what they are brought to confirm; it is proved: if it be not I ſhall for ever diſpair to prove any thing

§ 3. For as much as the holy Scriptures being our compaſs on earth, and our evidence for Heaven; are moſtly ſtruck at by the Prince of Darkneſs, and grand enemies of Souls: eſpecially the two great Antichriſts, the Roman Biſhop and Church; and the new Upſtarts, who hold the light within every man to be the Saviour, Light, Righteouſneſs, all: who do not only as other erroneous, or heretical perſons; a little eclipſe, or pervert the light of the Scriptures: but attempt to pull it down out of the Firmament or render it a dark and uſeleſs body; but as it receives Light from their Idol: the one party to ſet up the Pope at *Rome*, as abſolute in matters of Religion. The other to ſet up the Pope within, as abſolute, and more than he; in the little world of every individual man. I ſhall within theſe following parallel lines, give you a view (though but in part) how both theſe adverſaries do openly ſpit their venom, and diſcharge their ſhot againſt the holy Scriptures. And conſidering how they in moſt things jump together, in the contempt of, and detracting from the Scriptures, you may conclude,

conclude, that although the Jesuite was not the first contriver of the *Quakers* grand notion of the Light within to be Christ: (which I am verily perswaded of to be true) yet that he was a promoter of the building erected on that foundation, we may easily guess by his mark on so many parcels of it; yet I must say that the Romanists, were much more sound in their opinions of the Scriptures until about *Luther's* time, wherein the Protestants were too hard for them at those weapons. I give you the mind of the Spirit of God expressed in the middle collumn, the *Quakers* Tenets on the left, and the Jesuites and Papists on the right hand.

The

The Quakers Opinions and Sayings of the Scriptures, and those that adhere to them.	The Spirit of God speaking by the Scriptures.	*The Jesuists and Papists Tenets and Sayings of the Scriptures, and those that adhere to them.*
The Scriptures are not the rule of Faith and life. *Parnel Shield of the Truth.*	*Thou shalt not turn aside to the right hand or to the left, viz.* Gods Statutes and Judgments, *Deut.* 5. 23, 32.	*The Scripture* is not the rule of Faith. *Greg. de Valentia Jesuita libro quarto analyseos.* *Carranza in prima controver.*
The Scriptures are not the judge and determiner of Controversies in religious matters. *Smith Prim.*	*He mightily convinced the Jews, and that publickly shewing by the Scriptures that Jesus was Christ.* Acts 18.28. —*He had put the Sadduces to silence.* Mat. 22.3. *viz.* by Scripture.	Neither the holy Scripture, nor the holy Spirit, speaking by the Scripture, is the supream and general judge of matters of Faith. *Beccanus item Gretserus Jesuitæ in Colloquia Ratisbon.* It is impossible for the Scripture to be judge of doubts concerning Faith and the Christian Religion. *Lorichius Jesuita in fortalitio.*
Matthew, Mark, Luke, and John	*The beginning of the Gospel of Christ*	The Gospel is not Scripture, it was com-

Quakers.	Scriptures.	Jesuites & Papists.
is not the Gospel. *Paper sent out into the World, pag 2.*	*the Son of God*, Mark. 1. 1.	manded to be preached, but not to be written. *Carranza Jesuita in colloquio.*
The light within every man is the rule and guid and not the Scriptures; and this light is infallible and will teach you all things. *Smith Catechis.*	*If the light that is in thee be darkness, how great is that darkness*, Mat. 6. 23. *Vain man would be wise though man be born like a wild Asses Colt*, Job. 11. 12.	The Tradition of the Church (*i. e.* Roman) is the first chief, certain, and infallible rule from which any thing, may be known to be true and certain to be held in matters of faith and Christian Religion. *Carranza Jesuita in prima controversia.* The Tradition of the Church is the very rule of Faith and Piety. *Pighius.*
The Spirit was before the Scripture, therefore we must be led by the Spirit, not by the Scripture; the Spirit with the Quaker is the light within. *Smith Prim.*	*All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.* 2. Tim. 3. 16.	We say that the Church is a rule before the Scripture and more known than the Scripture. *Carranza in secunda Controversia.*

Quakers.	Scriptures.	*Jesuites & Papists.*
The Scriptures are the Traditions of men. *Naylor's love to the lost.*	*Holy men of God spake* [*the Scriptures*] *as they were moved by the Holy Ghost.* 2 Pet. 1. 21.	Traditions of the Church to be preferred before the Scriptures. *Frequent among the Papists.*
Light without must be guided by light within. *John Story short discovery.*	*Ye do err not knowing the Scriptures.* Mat. 22. 29. *I have hid the word in my heart, that I might not sin against thee.* Psal. 119. 11.	The Scripture is to be ruled by the Church, and not the Church by the Scriptures. *Carranza in secunda Controversia.*
The Scripture is a dead Letter, carnal Letter, Ink and Paper. *Parnel Shield of the Truth.*	*The words that I speak unto you are spirit and life.* Joh. 6. 63. *For the Word of God is quick and powerful.* Heb. 4. 12.	The Scripture hath no voice, it cannot pass judgment *viva voce.* *Beccanus & Gretserus in Colloquio Ratisbon.* The Scriptures are but dumb Judges. *Pighius controversia tertia.*
The Scriptures may be burnt. *Frequent.*	*The Scriptures cannot be broken.* John 10. 35. *Write this for a Memorial in a Book,* &c. Exod. 17. 14.	All the Scriptures in the common and native Tongues are to be burnt by a Law.

The

Quakers.	Scriptures.	*Jesuites & Papists.*
The light within was the rule from the beginning, and not the Scriptures. *Smith Prim.*	The Scriptures were a rule so soon as they had a beginning.	The Fathers of the Church were expert in the Traditions of the Church from the beginning, as being more effectual than the Scriptures. *Pighius Jesuita in Colloquio.*
Dry cavelling Letter-mongers. Scraping in the Scriptures. *Will. Pen Spirit of Truth, &c. Fisher veluta quædam, &c.*	*An eloquent man, and mighty in the Scriptures*, Acts 18 24. *And* Paul, *as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures.* Acts 17.2.	These Lutherans and Hugonots are all for the Letter. *Frequent.*
He that prefers the Scriptures before the light within, is blind in darkness. *Parnel Shield of the Truth.*	*To the Law, and to the Testimony, if they speak not according to this Word, it is because they have no light in them*, Isa. 8.20.	He that shall say the Scripture is to be believed rather than the Church, is to be condemned as a Heathen, and a Publican, and a Stranger to Gods people. *Noguera libro secundo de Ecclesia.*
They are Idolaters that act by	*Whatever things were written were*	They are Hereticks, and to be condemned, who Scrip-

Quakers.	Scriptures.	*Jesuites & Papists.*
Scripture examples, not having their rule by inspiration immediate from God. *Naylor's love to the lost.* *Morning watch.*	*written for our examples.* *Be ye followers of us and mark them which walk so as ye have us for an example.*	take the Scripture for their rule without the authority of the Church.
The Scriptures do not give light nor are they binding any further, than they come by inspiration, and are recceived in Spirit. *James Naylors love to the lost.*	*Let us break his bands asunder, and cast his cords from us*, Psal. 2. *They that are under the Law, shall be judged by the Law.*	The Scripture not being understood is no Scripture. *Lorinus Jesuita in Psalmum* 119. 105. The Scripture without the authority of the Church not binding. The Gospel of *Matthew*, no more than the History of *Titus Livius*. *Surdisius Cardinalis in Catechismo.* No more to be valued than an *Æsops* Fable.
Papists, Prelates, Presbyterians, Independents, Anabaptists, all fly to the Scriptures. *Morning watch.*	*To the Law and to the Testimony.* Isa. 8. 20.	Most of the Hereticks, if not all, take refuge in the Scriptures. *Gretserus Jesuita*

All

Quakers.	Scriptures.	*Jesuites and Papists.*
All that are unconverted (that is not Quakers) must be shut out of the Scriptures. *Naylors love,* &c. *Parn. Shield,* &c.	*I have written to him the great things of my Law, but they accounted them a strange thing.*	The Scriptures are neither necessary, fit, nor profitable for the common people to read *Harding Jesuita Petrus Lizetus.* Scriptures prophaned by their Reading.
All the false Religions this day take their Rise from the Scriptures. *Morning Watch.*	*The words of the Lord are pure words,* Psal. 12.6. *Every word of God is pure,* Prov. 30.5.	All the Hereticks pretend to the Scriptures, and will seem thence to fetch the venom of their Heresies. *Hardingus Jesuita. Bellarminus.*

PART

PART II.

CHAP. XIII

The Quakers deny, and subvert all the Ordinances of the Gospel.

SECT I. THE Ordinances of God are those means, in which God and his creature, Man, do hold and maintain a professed and mutual converse and communion, wherein all men are (as their duty) to draw nigh to God in their expres worship, and acknowledgements of the divine Being: and therein to expect from God, his gracious presence with them, and his blessing them both with spiritual, temporal, and eternal blessings. And although God be not tied to this or that way, wherein to shine upon his poor creatures by his manifold goodness; yet he is far from being bound to the loose and wanton humours of men. And having commanded some things to be done by us, as means in order to our being so blessed, and thereto annexed many great and gracious promises of being so found of us: it is an affront of no mean nature to the divine Majesty, and contempt of our own welfare; yea and implicite denial of our dependance on him, to neglect, muchmore to deny, most of all to disdain those his Ordinances, and to cast reproach and scorn upon them. The eternal God who gives being to all things that are, and to whose being and blessed-

Ja. 64 5

Deus non superstitione colitur sed pietate. God will not take superstition but piety for his worship. *Cicero*

ness

nesse it is beyond the reach of any, or all together to make the least Iota or tittle of addition, owes us nothing; and whatever of his free bounty he shall please to reach us with, it is not only suitable to Scripture revelation, but right reason also, that in order thereunto he should choose his own wayes.

§. 2. And although many enjoy plenty, and prosperity in the outward good things of this life, in all whose thoughts God is not, and who are utter strangers to his worship; yet God will make them know one day, that they, not coming into the possession of those good things by the right door of his holy and religious Ordinances, they are but thieves and robbers. But for men to attempt, or expect spiritual blessings from God out of his own wayes, (so far as they are capable of understanding what they are, and how to reach them) is such a direct opposition, and contradiction to a soul truly addicted and disposed to spiritual blessings, as would fill up a volume to enumerate its parts, and express its folly: except you will say, that spiritual blessings have nothing, to do with a conformity to the will of God, and a holy complacency, and delight resulting to our souls therein: and that they are made up of nothing but a self pleasing conceit, and fancy, that we have brought God to our own bow, and made him a subject and captive to our unbridled lusts; and so our blessednes hath been hitherto spell'd backward, but newly found out *really* to consist, not in our conformity to God, but his conformity to us.

Τῷ μάλιστα αὐτὸς ἀρέσκοντι τρεπτός. *In the way which pleaseth his own mind Socrat. in Plato*

Viz. God will be worshipe'd. *Quicunque Deum aut Numen non agnoscit, no tantum ratione caret sed etiam sensu. Avicenna.*

§. 3. Who acknowledgeth not God, is void not only of reason, but sense also.

Some of these Ordinances of the Lord have been written in natures Book, by the light of which men have been led to prayer, and some kind of thankful and reverend acknowledgments of God. More by

revelation, which with reſpect to Ordinances had three ſteps: the firſt what was revealed before *Moſes*: the ſecond by *Moſes*: the third at the beginning of Chriſts adminiſtration. By Goſpel Ordinances therefore, I do not intend either thoſe (with their circumſtances) that were known and practiſed by the light of nature; nor thoſe which were under the Moſaical adminiſtrations, with their circumſtances: but thoſe Ordinances which were commanded by precept, or preſcribed by example in the New Teſtament: or which being of natural obligation, are therein formed with the ſubſtantial and additional reſpect to a Mediator already come in the fleſh, and aſcended in his humane nature into heaven.

§ 4. All thoſe Goſpel Ordinances, according to the above-mentioned account, being ſo ſpiritual, and ſo ſuiting the grace of the Goſpel, ſtripped of thoſe coſtly and burthenſome members of the Moſaical diſpenſations, which the Appoſtle calls *beggarly Elements, carnal Ordinances*; how aggravated a rebellion muſt it needs be, to kick againſt them, and not endure ſo eaſie and ſo becoming a yoke? beſide its rich and plentiful Incomes.

Gal 4. 9
Heb. 9. 10

SECT II. I ſhall firſt prove, that the Quakers deny Goſpel Ordinances in general, and then in particular. You muſt not expect, on the firſt head, that I ſhall produce their denial of ordinances under the terms *Goſpel Ordinances*: but if I prove they deny all the things that are truly ſuch, it is as much as can be reaſonably expected. *And we, ſay he, [Chriſt] hath triumphed over the Ordinances, and blotted them out; and they are not to be touched, and the Saints have Chriſt in them, who is the end of outward forms: and thou art deceived who thinks to find the living among the dead.* This

§. 2. George Fox *great myſtery.* p. 15.

is

is the *Quakers* chief Apostle, to whom they have all regard, as the first, among the first three of their Worthies. In the first place he abuses the Scripture by a grosly false and directly contradictious Exposition. The Scripture which most agrees with his words is in 2 *Col.* 14. *blotting out the hand-writing of Ordinances*; (he might have added the next words, *that was against us, which was contrary to us, and took it out of the way, nailing it to his Cross*) but these words were not for his turn. 2 Col. 14. opened.

The true meaning of the Text is, that Jesus Christ by his death fulfilling what was signified by the typical Jewish Ordinances, and abolishing the *Mosaical* Dispensation, entred his house [his Church] to undertake the administration of its affairs, which he in all things disposed as was suitable to the gracious nature of the Redeemer, and that glory of Gods goodness that now shines in the Face of Jesus Christ. But will this great Prophet *G. F.* say, that the pure Gospel-Ordinances are against us? contrary to us? or as the Jewish, standing in the way of the Conversion of the Gentiles through their burthensomness? Will he say, that Christ by his death abolished his own proper Ordinances? Will he say, that he nailed them to his Cross before they had a being, divers of them not being formed, till by his Apostles after his Resurrection? Will he say, that he blotted out the Lords Supper, and nailed that to his Cross also, as soon as he had instituted it? as if he delighted in a fickle humour, as the *Quakers*; and to give life to an Ordinance, and within twenty four hours put it to death: yea, to ingage his Disciples thereby to remember his death as often as they did it, and yet abolish the Ordinance by his death, and so take away all opportunity of remembring his death thereby. ¶ 3.

§. 4. And that phraſe of the Angel, (ſeeking the living among the dead) becauſe they are taken with the ſound, is often uſed by them, though not only beſide the meaning of it, but contrary to the ſenſe of any Scripture: I am ſure it was never intended to prove Goſpel-Ordinances dead. You may hereby note what he denies, *viz.* outward forms, they are not to be touched; and his reaſon is an excellent one, the Saints have Chriſt in them. At another time he will ſay, *Moſes*, *Abraham*, and the Old-Teſtament Saints had Chriſt in them, and that in their own ſenſe; and yet, I hope, he will give us leave to believe, that it was their duty to obſerve Gods forms. But I wonder not, that they that hold not faſt the form of ſound words, are ſo eaſily perſwaded to let go the forms of ſound worſhip.

Let us hear another.

James Naylor, *Love to loſt.* p. 52. §. 5. *For this, I ſay, that the Father hath given his Son for a Leader and Guide to all Ages, and into, and out of all forms at his will, and in his way and time, in every Generation: and therefore it is, that all who know his will herein, cannot endure that any viſible thing ſhould be ſet up to limit his leadings in Spirit.* Here you have the Tenet, and the pretended reaſon of it; *all that know his will herein* [that is the Quakers] *cannot endure that any viſible thing ſhould be ſet up, &c.* But what if Chriſt have ſet them up? If they can prove as ſtrongly that Chriſt hath pulled them down, and is departed from them, as we can that Chriſt did ſet them up, and is preſent with, and in them, we will quickly in that point turn *Quakers*. But alas! the proof that he hath done ſo, is but this; they *limit his leadings in Spirit*, that is, the *Quakers* fancies. But if he intended the Spirits leadings in a true ſenſe, it is very ſtrange that the Goſpel and Law of Works

ſhould

should be both sick of one disease: *That which was ordained to life, I found to be unto death.* The Ordinances of the Gospel were ordained to inlarge and raise the spirits of the Saints, but quite contrary they are found to limit, and imprison the spirit. Sure it must be Satans spirit, and not Christs, to whom the Ordinances are such Chains.

That I may shew you the *Quakers* Babel, let us hear *Isaac Pennington*'s Light speak contrary to the Light of *G. Fox*. *When* Israel *was bent to seek after the Lord, and applied their hearts to wait upon him in fasting and earnest supplications, wherein my heart hath often had the testimony that they were accepted of him, and had many times the seal of his presence and power among them; yea my heart did truly unite with, and enjoy the Lord in what was then given forth, and I can never deny the truth and worth of that Dispensation, though I know it was swallowed up by the breaking forth of a more lively Dispensation.* This he saith he found about the beginning of the late troubles. How doth this agree to *G. Fox*'s nailing all those forms to Christs Cross at his death, and then blotting out these Ordinances? But yet *I. P.* will needs have them swallowed up now, though he gave them leave to live 1600 years, more mercifully however than *G.* who would have them stifled in the womb, or crucified so soon as born. But *Pennington* is so cruel by that time he arrives to p. 38. that he saith, *Such of the people of God —— as do not follow the Lord perfectly out of the City of abomination,* [visible worship] *— but be found in any part thereof when the Lord cometh to judge her, the Lord will not spare her, nor the spirits of his dearest people, who are found there,* &c.

p. 6. Isaac Pennington *concerning Unity p.* 1.

p. —. *p.* 38. *I deny that God did ever or will ever reveal himself by any of those things thou callest the means of Grace.* C. Atkinson.

Both by the Scripture, and their own confession, Christ did not long since dwell in those Ordinances,

which we call Gospel-Ordinances, and the Quakers, *Babylons* forms, and abominations. Until they shew us better grounds for Christs remove, than the secret witness of the Spirit within them, which we can prove to be a spirit of delusion, by Scripture, reason, and sense it self, let none who follow not Christ blind-fold, have the worse opinion of Ordinances for all the *Quakers* talk. I now come to particulars, and begin with the Gospel-Ministry.

SECT. III. They deny and subvert the Ministry of the Gospel, railing on the Ministers as the vilest persons, and veriest Cheats in the world; making ill use of those Scripture words, *Smite the Shepherd, and the sheep shall be scattered.* Next to the Scripture, they lay not their batteries against any thing so much as against the Ministers of the Gospel, and have so little honesty as to take up all that is to be found on any one, or any that pretend to be the Ministers of Christ, and cast it in the faces of all, without distinction, as equally guilty. And for their more particular attempts, those who are the most faithful and serious, are the objects of their greatest fury. I shall not blot paper with their railing.

s. 2. Parn P's Shield &c. p. 16. First, They deny all Ministry that hath a mediate Call to that Office and Imployment. *And their Call to the Ministry we deny, which is mediate.*

Fox mystery &c. p. 48. *But who can witness an immediate Call from God— and speak it [the Gospel] as they are moved by the Holy Ghost— and such travel from place to place, and have no certain dwelling place; this Ministry we own and witness. Thou art corrected by the Scripture, and the Apostle corrects thee, who saith, I have not received it of man, nor by man, and bid others look at Jesus the Author of their Faith.* Their writings are abounding with matter of this nature.

We

We acknowledge, that all the true Ministers of Christ ought to have an immediate Call, such as consists in grace, and gifts, and disposition to that worthy Office and Imployment; and such as have not this immediate Call, we account unworthy of the thing and name: but the *Quakers* pretended immediate Call, is far from the Apostles, as I have proved at large on the point of Inspirations, neither are the Ministers of Christ now, Apostles, as they were. But if we call for the *Quakers* proof of their immediate Call, hear what *Farnworth* saith; *As for pretences, we do not pretend that we are immediately call'd, but we witness that we are.* And what is their Witness? their own fancy, and their own say-so; and we witness, that such Witnesses will carry the Cause no where but in the fools Court, who the wise man saith, believeth every word. *p.* 3. Farnworth *against* Stalham, p. 22.

And *G. Fox's* proof is as much to the purpose, *not of man*, the call of the Apostle, while we pretend not to be Apostles. *And bid others look at Jesus the Author of their Faith*; as if that Text intended a a Faith that they were called to be Apostles, which speaks of the faith of all believers, who received it by the mediate Ministry of the Gospel. For being moved by the Holy Ghost, which is by them made an Essential mark of a true Minister, we allow; but yet affirm, That those who are moved by the Commands of the Spirit in the Scripture, are moved by the Holy Ghost, especially when the Authority of God therein prevails with them. *p.* 4.

As for having no certain dwelling place, and leaving houses, lands, and possessions, let them repair to *William Pen*, and others of their Ministers, for an Answer to it, who have large possessions, and brave habitations, such as few Ministers whom they dis- *p.* 5.

claim (especially the poor Non-Conformists) enjoy, and will not so easily (as *Pen*'s phrase is) *be fobb'd* out of them, as they fob others out of the truth of the Gospel.

§. 6. But indeed will you deny that the Elders that were
Tit. 1. 5. ordained in every City by the appointment of *Paul*, and by the hand of *Titus*, had any mediate Call? or
Acts 14. 23 those spoken of, *Acts* 14. 23 *And when they had ordained them Elders in every Church, and had prayed with fasting, they commended them to the Lord on whom they believed.* If you will not believe these had a mediate Call, I despair of your believing any thing but what you list.

SECT. IV. Another ground of their denying our Ministry is, that they teach from the Scripture. *And the Word is*
Fox *mystery, &c.* P 44. *immediate, and all the Ministers of Christ preach the immediate Word, and wait for it, and the outward written words with ink and paper are mediate*: So then, the written Word being preached from, makes a man
W.D p. 30. no Minister. *And of this sort are they that have their preaching to study, and to seek at other mens mouths, or from the letter, but have it not from the mouth of the Lord.* If the Scripture be not the mouth of the Lord, there is no such thing as Gods mouth. *And here is*
Parnel's *Shield of the Truth.* p. 17. *the difference of the Ministers of the World, and the Ministers of Christ,* ——*the one of the Letter, the other of the Spirit.*—— *For they are meer Deceivers and Witches, bewitch people from the truth, holding forth the shadow for the substance, and what is the Chaff to the Wheat?*

§. 2. Here is not a bare denial of those to be Christs Ministers, who preach the Word of God out of the Scriptures, but charging them with Witchcraft; and what are the instruments of their Witchcraft, but the holy

holy Scriptures? most horrid doctrine! and yet these wretches will tell you, they honour the Scriptures, and a Scripture Ministry. But this is not all, the tide rises yet higher. *And so he [the Devil] takes Scripture to maintain his kingdom, and this he delivers by the mouth of Ministers, which he sends abroad to deceive the Nations, leading people in blindness*, &c. These words are plain, and no parable; therefore I leave you to behold, without a glass, the vileness of these misleaders.

§ 3. I have already proved, that not only we ought, but Christ and his Apostles did teach out of the Scriptures; therefore (by the Quakers account) they were also as bad as they charge us to be, witches, and deceivers, &c. O but there is another inditement against us, we are not infallible. *How can ye be Ministers of the Spirit, and not of the Letter, if ye be not infallible*? There is none but God alone absolutely infallibly. And for certainty of what we teach, we dare weigh with the *Quakers* at any time. But sure I am, that I never met with one of their Teachers yet, in Writing or otherwise, but I found him more than fallible, even foolish, contradicting the Spirit of God speaking by the Scripture, contrary to the clearest reason, and themselves also. Fox *My-stery*, &c. p. 72.

§ 4. But more than all this, We are *Hirelings*, preach *for Hire*, and *take* Hire for preaching. And a main question for a scrutiny into the truth of our Ministry is, *Whether is your Gospel free, and without Charge; yea or nay*? This is the nail they find will drive: People love a Cheap Gospel, they that will sell them such a one shall buy their souls into the bargain, and vassalize their understandings to their most corrupt dictates. *Fruits of a Fast.* p. 21.

§ 5. To preach for Hire we call a *Vile iniquity*, to receive

receive Hire for preaching we dare not condemn:
10 Luke.7. becauſe Chriſt hath ſaid, *The labourer is worthy of his*
2 Cor.11 8. *hire.* And the Apoſtle ſaid, *He took wages of other*
1 Cor 9. *Churches to ſerve them* [the *Corinthians*;] *It is ordained,*
14. *that they that preach the Goſpel, ſhould live of the Goſpel. And ſo hath the Lord ordained.* So that a Miniſters maintenance for preaching the Goſpel, is Gods Ordinance. The Apoſtle exhorts *Timothy*, *To give himſelfe* to the work of the Miniſtry, as it is the duty of every one ordinarily imployed therein. And is God and Chriſt a hard Maſter, to oblige his Miniſters to give up themſelves to that work, and let them and theirs ſtarve for it?

§ 6. But moreover, you may know (if you pleaſe) that there are thouſands this day in *England*, who preach the Goſpel in poverty and diſtreſſes, and cleave to their work when ſtripped of their wages; which number there needs not one Quaker to make up; yet take heed you commend them not for it.

§ 7. Another objection is, we ſtudy for our Sermons. What is ſtudy but meditation, and ſearching to underſtand the truth, and to get it into our heads and hearts? if this be a ſin, obedience to God is ſo.
2 Tim. 2. 15 And the Apoſtle bids *Timothy* (who had excellent gifts, and was brought up from a child in the holy Scripture) *ſtudy to ſhew thy ſelf approved unto God, a workman that needeth not to be aſhamed, rightly dividing the Word of truth.* Then it ſeems it is no idle task to preach like a workman, and divide the Word of truth aright, and that we may be approved to God, and free from ſhame among men, we muſt ſtudy.

SECT. V. But that which turns us all off hand-ſmooth is, That

That till we are taught by the light within immediately, we cannot speak one word of truth, but all lyes, though the matter we deliver be the highest truth. *And all be in the Satanical delusions, that be not in the immediate teachings from the Spirit. But the greatest professors upon the earth are there of the Devil, that speaketh the words of truth, but not as they are in it; as so saith Christ to the Jewes, they were of their Father the Devil, they speak of themselves —— they speak of themselves as the Devil doth, but abide not in the truth, but a lyar from the beginning.* Fox great mystery, p.5. p.62.

The Devil speaks a lye from himself, that is a truth, for no body need teach the Devil to lye. But how will it follow, that whatever any man speaks of himself is a lye? then it seems for a man to be first in telling any thing, true or false, 'tis a lye, whereas we use most to suspect the truth of that which comes by a second, or third hand, or more: but the conclusion is, what we have not by immediate inspiration, and teach it, we speak it of our selves, and therefore are devillish lyars. ¶ 2.

The learned *Fisher* will help the *Fox* at a dead lift, and piece his tale. *And to such wise sayers and knowers as these —— God saith, though ye say God lives, yet as I live ye swear falsly; and why falsly? was not that a truth that God lives? but not a truth truly testified unto by them (any more than what is testified* in foro hominum, *in mens Courts, by such as being not eye witnesses thereof, have it only by hear-say from others) because they witnessed to it but in stoln words.* *Velata quædam revelata,* p.7. Jer. 5.2.

Here is then the proof, that we speak more than we know; and therefore lye. This is indeed pretty near a lye; but that they who live in the light of the Creation, and read, and believe, and know the Scripture to be the Word, or the Words of God, and affirming no nicer a truth, than that God liveth, should

ſhould lye; becauſe they know it not by immediate Inſpiration, is very ſtrange: He that lives, may know from thence that God lives, who holdeth every ſoul in life that lives.

But the meaning of the Text may be (and I will truſt the ſober Readers judgment to decide it betwixt us) that they did not believe the Lord lived, and ſwearing what they thought untrue, or doubted of, they therein ſwear falſly, or that they dared to ſwear to a falſhood, and yet abuſe the Name and Ordinance of God to confirm it. But I deſire thoſe who give credit to ſuch Teachers as infallible, and inſpired immediately from God, to try by the inſtance I am now upon, whether we are not likely to ſpeak more rightly concerning God from the Scripture, than their Teachers without book? In the Quotation of this Text, *Fiſher* hath falſified (beſide his Expoſition) in three plain caſes, for *they* ſay, he writes *ye* ſay, for *the Lord lives*, God lives; there is both taking away a word, and changing another, and makes God ſwear too, where there is not a word or tittle of it in the Text, and ſo adds to the Word of the Lord theſe words, *yet as I live.* This is ordinary from theſe inſpired Teachers, and to tell us God ſaith ſo, leſt we ſhould take them to be his own words, adds to the boldneſs of the perverting the Scripture. I could write a Catalogue of a thouſand ſuch faults in the *Quakers* citing of Scripture, ſome adding, ſome leaving a word or two out through careleſneſs, or wilfulneſs. I have, from what is here evident, reaſon to ſay to you, as the Apoſtle to the *Galatians*, *O foolish* [Quakers] *who hath bewitched you?* Certainly it muſt be a ſtrong deluſion that thus blinds you; *He feedeth on aſhes, a deceived heart hath turned him aſide, that he cannot deliver his ſoul, nor ſay, is there not a lye in my right hand?*

Gal 3 1.

Iſa. 44. 20.

The

The next Ordinance I shall prove them to deny is, a Gospel-Church. *And the Church so gathered into God, is the Pillar and ground of truth, where the Spirit alone is Teacher.* The Gospel-Church is a Church which hath other Teachers, and not the Spirit alone; but such a Church is not *James Naylor's*, nor the *Quakers*. The Church wherein the Apostles were, sure had some Teachers beside the Spirit; whereas the Apostles gave themselves to preaching of the Word. *And Elders were ordained in every* (particular) *Church. As I teach in every Church. God hath set some in the Church, first Apostles, secondly Prophets, thirdly Teachers.* The Elders are exhorted to *feed the Flock of Christ which is among you.*

Naylor *love to the lost.* p. 17.

Acts 14.23
1 Cor. 4.17
1 Cor 12. 28.
1 Pet. 5.2.

Priest (that is the Minister) he brings in, saying, *We utterly deny all their ways and doctrines, who exclude all teachings of man.* Answ. *Contrary to the Prophets, who bid people cease from man, whose breath was in their nostrils*; a Text hugely to the purpose. But most will conclude, that these Authors do not speak the minds of the *Quakers*, for that they have more Teachers than all others. *Men*-Ministers, *Women*-Ministers, and any one of them, when there is a motion to it.

§. 2.

Fox *great mystery.* p. 32.

It is confessed, that in point of fact it is so; but it is a most palpable contradiction to their professed Principle. I should be glad to hear they were more true to it, that the Light within might be their only Teacher, and they would let others alone, till that turned them *Quakers*. But Satan is cunning, and can give a dispensation, where it may serve so greatly to the promoting of his Kingdom. Sometimes they have silent meetings, as is known to most; then they say they attend to the Teacher *within*, which

§. 3.

which is *ſufficient*, and by which they find more comfort often, than when there is ſpeaking.

§. 4. But at a Meeting, not far from my dwelling, there was the ſtrangeſt Teaching that, I believe, was ever heard of among pretended Reformers; and I had it from a man of note among them, who was one of the Meeting. *There declared, not a man, but a woman,* (that's ordinary) *not an Engliſh woman, but a Dutch woman,* (that is not ſo frequent) *not in Engliſh, but in Dutch,* this was orderly, according to the Popiſh Maſs, and prayers in an unknown tongue to the people. But the ſtrangeſt thing of all was, he told me, *that although not one of them underſtood Dutch, nor could the Dutch woman interpret into Engliſh* (at leaſt ſhe did not) *they knew ſhe ſpake by the Spirit.* I asked him how? He told me, *becauſe they all found refreſhings.* So have children many a time at Puppet-plays. What a paſs are theſe people come to, who yet deny all Teachings by man?

§. 5. But that you may not doubt the truth of the ſtory, there being a Diſpute (or ſomewhat ſo called by ſome) between me, and *George Whitehead*, the *Quakers* Champion, I did before all the Audience charge them with this thing, my Informer a *Quaker* being there, and many more *Quakers* who were at that Meeting: but none dared to deny one word of the Charge, only *George Whitehead* ſaid, it may be there was ſome body there that underſtood Dutch.

But what have they to ſay, think you, to this contradiction of their Principles in Teaching? Why, it is not they, but the Man Chriſt, or the Light, or the Spirit that teaches; and if ſuch light replies will not ſerve turn, you may go ſomewhere elſe to be ſatisfied for them. But beyond all contradiction, if the Churches, and Churches mentioned, and owned in the

the New Testament, be Gospel Churches, the Quakers deny a Gospel Church; for all of them had men who taught them, at least they did not deny any such helps.

§ 7. But we will produce a testimony or two more, to see if we can make a further discovery. *For the Church is but one, and the Temple of God we own, which is at new Jerusalem, the City of the living God.* I have read of the Church at *Jerusalem*, before it was destroyed by the *Romans*, and of the Churches at *Corinth*, in *Thessalonica*, *Ephesus*; and many places more. And I have read of the Church called *Jerusalem*, which is above, and the City of the living God; but never yet of the Church which is *at* new *Jerusalem*: this is none of the Churches the Apostles ever built, or set in order. But let it pass as a rumour till farther confirmation. *Parnel Shield of the truth*, p. 34.

§ 8. *The holy Ghost made the Officers of the Church Overseers — the Overseers to be invisible, for they saw with an invisible eye, and so they was in the Spirit, which is invisible, and not in the flesh, Strange Officers to as strange a Church.* *Great mystery*, &c. p 8.

Quest. *Which is the fold of the sheep?* Answ. *The wisdom, life, and power of the Father, even the same that is the shepherd.* *Isaac Penningtons Questions*, p. 49.

Object. *Is not the Church the fold?* Answ. *This in the Church, or the Church in this, is the fold; but not out of this.*

§ 9. Seeing this is the best account we can get, I must repair to *William Smith*, who telleth us, That all we do according to Scripture patterns, is but building of *Babylon*, and that I am sure is not *Zion*: and this is the scope of many pages in his *Morning Watch*. But I have proved them to deny all forms and visible things in Religion and worship, upon the general head; but the Gospel-Church is a form. *In whom all* *Morning watch.*

the

Eph 2.21. *the building is fitly framed*, I am sure that is a strange building without any form; but to be framed and and formed is one and the same thing with being put into a form. Col. 2.5, 19. *For though I be absent in the flesh, yet am I with you in the Spirit, joying and beholding your order, and the stedfastness of your faith in Christ. And not holding the head, from which* (not in which only) *all the body by joints and bands having nourishment ministred and knit together, increaseth with the increase of God.*

So that a Gospel-Church is a number (for ἐκκλησία is a name of many gathered together) united according to Christs from, first to him, then one to another, for mutual edification in the things of God. But this the Quakers utterly deny.

CHAP. XIV.

They deny the Ordinance of hearing the Word preached.

SECT. I. THey will allow a hearing the Word preached, and that must be the light within, but the mind of God contained in the Scripture, they must by no meanes hear preached, for (as I hinted from *G. Fox*) we must not hear man; for the Prophets bid, *Cease from man.* But having already so largely proved their tenet to be, That only the light within must be attended to, I need not do the same thing over and over. I will give you a Scripture or two to strengthen you against this fancy-full teacher, the light within. Rom. 10. 15, 18. *And how shall they preach except they be sent? as it is written, How beautiful are the feet of them that preach the Gospel of peace? &c. But, I say, have they not heard? yea verily, their sound went into all the earth, and their words unto*

unto the ends of the world. Here are more preachers than one, and these Texts explain what is meant by the word, *nigh thee*, in the 8th verse, which the *Quakers* lay as a strong Foundation for their light within. This Word must be heard, or they could not believe; and it could not preach it self, for they could not hear without a Preacher; and these Preachers could not be the Word *Christ*, for they had feet, which Christ, as within Believers, Christ as the Eternal God, hath not; and the Preachers were more than one, whereas Christ the Word is but one, as appears by the Relatives plural, *they, them, theirs.*

But now I am upon the point of hearing the Word, a great Mystery of the *Quakers* comes into my mind, and it is worth the revealing. *p.* 2.

That is this: They hold it is the light that preaches, the light that is preached, the light that hears or is preached to; and so the light, which with them is God, Father, Son, and Spirit, is all concerned in the Gospel, and man nothing at all, for it is the light that doth all also. I think when I have proved this, I have discovered that which will render the *Quakers* the most absurd and blasphemous, that ever undertook to speak with mans voice.

Quest. *Is there something of God in my conscience, that will give me the knowledge of him?* Answ. *There is not any thing else that can do it.* Smith Prim. p. 2.

And man cannot know him [God] *by any other way, but by the manifestation of his light within him.* Smith Cat. p. 12.

Now I shall prove, that the light is the main (if not the only) thing to be preached, according to the *Quakers* Tenets. *Mind the light of God which hath convinced you.* *p.* 3.

And this is the meaning of our Doctrine, to bring people to the everlasting Word of God in themselves.

And that this light within is also preached to, and the only Auditor of the Doctrines which the *Quakers* say are preached, and taught by the light, is proved by these instances. *To the light of God in all your consciences I speak, which is one in all. So I desire that you may mind the light of God, to which I speak, which is my witness.* Priest. *There is nothing in man to be spoken to, but man.* Answ. *How then ministred the Apostle to the Spirit? And Christ spake to the Spirits in prison:* *And* Timothy *was to stir up the gift that was in him.*

Parnel's *Shield of the Truth, Epistle.* p. 42. Fox *great mystery,* &c. p. 15.

I must not ravel into these Texts now, as brought in by *Fox*; I shall say more of it in the following pages; only take notice, that these Spirits were the souls of those men (and so a part of them) with whom the Spirit of God did strive before the Floud, but are now (as the Devils) under the irreversible sentence of damnation, which is in part already executed on them. Over and above, *George Fox* is both out of the humility, and the meekness, (as they phrase it) and out of the knowledge of himself, and out of his wits also, in saying, *That there is a proof to thee, that the* Quakers *are sent of God, who speak to thee of the Scriptures right as they are.*

1 Pet 3. 19 opened.

Fox *great mystery.* p 64. §. 4.

I am lastly to shew you by good proof, that the light within is the obedient subject also, to its own absolute and infallible dictates; and then I have discharged a very fair Province. *Now is the life, the faith, the obedience of the Son, the thing which is of value in us.* So that their obedience is the obedience of the Son, *alias* the light *in* them; which is all one with the light *in me* obeys. And upon this conceit it is, that they say they are saved by the righteousness of Christ, because they account all the righteousness done by them, to be the pure and unmixt acts of the light within.

Penington *quest.* §. 25.

We

We are accused that we judge people. Answ. *Where Christ rules in his Saints he judgeth,* as *Paul* said, *It is no more I, but Christ in me.* I forbear here to remark his forging of Scripture, or making Gods stream to turn the Devils Mill: But, right or wrong, plain he would have you believe, it is not their act, but Christs act. And if you enquire of any of them, (that have drunk in their principles, and are not Novice-*Quakers*) whether any act of their obedience to the light, be *their* obedience? they will answer, no, no, 'tis the obedience of Christ; the obedience is of the light. Parnel *Shield of the truth,* p. 3.

The Quakers *disown Gospel-Prayer.*

SECT. II.

I take Gospel Prayer to be the souls uttering its wants and desires to God, by way of humble supplication, with an audible voice, when it is exercised solemnly in a Congregation, or Family; with or without an audible voice, when a person is private: but alway in the name, and for the sake and merits of Jesus Christ. And this the *Quakers* disown.

§. 2.

That they use not prayer (audibly at least) with their Families daily, is known by all that have opportunities of so conversing with them; wherein they sin against our Saviours Directory: *After this manner pray ye,* &c. *When ye pray, say, Our Father,* &c. And in both, one Petition is, *Give us this day our daily bread*; wherein two things are implied: First, Prayer by more than one; *Our* Father give *us*. Secondly, Family-Prayer; for that the whole Family sharing in common in the plenty or scarcity of provision, (especially for the Belly, which is the great spender) they are concerned to put up their joynt supplications to God for daily bread, and that daily; which might have made a third Note, *viz.* That although we may Mat. 6. 9. Luke 11. 2.

pray every prayer we offer up to the Lord, for provision to our lives end; yet we are to pray for it every day and especially for the provision of the present day. But this the *Quakers* wholly disuse, as a contemptible form.

§. 3. That they crave not Gods blessing, nor express their thankfulness at Set-meals for their Table mercies, is as notorious as the other: whereas we have Christs example for it; *And Jesus took the loaves, and when he had given thanks, he distributed,* &c. *And when he had taken the five loaves, and the two fishes, he looked up to heaven, and blessed,* &c. So *Paul, He took bread, and gave thanks to God in the presence of them all; and when he had broke it, he began to eat,* &c.

John 6, 9. Mark 6, 41. Acts 27, 35.

§. 4. All that ever I could learn of the *Quakers* acknowledgment of benefits received, or receiveable by us, from what the Man Christ Jesus did and suffered in the world, amounts but to this: He left us a perfect example; and yet they think scorn to follow that, as below such spiritual persons.

He looked up to heaven; which implies, he did it for example sake at least, (though all the fulness of the Godhead dwelt in him bodily) express the Divine Being (especially, and in his more glorious Manifestations) to be above, or beyond the visible boundaries of this little World. And as it is against Christs example, so against somewhat *more* than a Gospel-precept: *For every Creature of God is good, and nothing to be refused, if it be received with thanksgiving, for it is sanctified by the Word of God, and Prayer.* So that to omit this duty (which therefore *Paul* would not when in a storm, and the company in a consternation with fear of death) renders the Creature no good to us, as being unsanctified by God.

1 Tim. 4. 4. 5.

But

But rather than this shall pass for a proof of what we assert, and for a rebuke to the *Quakers* spirit of disobedience, *James Naylor* will ingage his Infallibility to bring them off clear. *But where the pure is not* (viz. the light) *all things are defiled, when they are not sanctified by the Word, and Prayer, and therefore are to be received in fear, and therein remembring his death till he come, who is the Word, and Prayer.* And now soul take thine ease, eat and drink; for if thou hast the *Quakers* light within thee, thou needest not frame thy self to the serious imployment of Prayer, and Thanksgiving at Meals; for the light within (the *Quakers* only Christ) is not only the word that commands prayer, but prayer also in the abstract; and they that have that, cannot at any time be without prayer, though they are altogether silent. Naylor *love to the* p. 57.

They also deny publick Ministerial prayer: for although they have some who utter Petitions, they do it (as I am informed) always in the first person singular, *I pray thee*, not *We pray thee*. So that although they may pray for others, they pray not with them as their mouth, which is contrary to Christs Directory, and the Communion of Saints in the Ordinances of the Gospel. And if uncontrolled Fame fail not, they give this reason for it, That they both pray and declare for the sakes of others, not their own, who are obedient to the light; for they need neither. §. 5.

But there are three things that fully prove their denying of Gospel-prayer. First, Their contempt of true Gospel-prayer. *So the same Wisdom may deny the prescribed way, as being formal, and may invent something instead of it, in a higher mystery of iniquity; and though they may not speak in such formal words* Smith Cat p. 107. SECT III.

compoſed, yet in the ſame wiſdom their words are formal: they can ſet their own time to begin and end, and when they will they can utter words, and when they will they can be ſilent; and this is the unclean part which offers to God, which he doth not accept, &c. What the wiſdom is, intended by the Author, you ſhall ſee by and by: but the main formality inveighed againſt is keeping of ſet-times; but they may forgive us this errour, it being ſo well known, that *they* have ſet-times, and exceed their ordinary hours no more than we. And the wiſdom of the fleſh is, that we do it in our own wills. If they mean not in obedience to the will of God, 'tis more then they know: if it be according to the will of God, and our wills comply with that, it is ſo much the better, for God likes no ſervice againſt, nor without the will. To chooſe the things that pleaſe God, pleaſes God very well. But that conceived prayer (as ſuch) ſhould be with iniquity, a myſtery of iniquity, and that to ſo high a degree, is a bold charge. It is well known, that many of them, when they come into our Congregations, and are preſent
Iſa. 56. 4 when the miniſter is at prayer, they will ſit all the while in the midſt, with their Hats on their heads, in contempt, which I my ſelf have experienced more than once.

§. 2. Secondly, Owning no prayers that is not by immediate inſpiration, and motion of the Spirit; and without the uſe of our conception, and direction of the underſtanding. *But as every creature is moved by the Spirit of the living God, who is that Spirit who will be ſerved with his own alone, not with any thing in man, which is come in ſince the fall; ſo the imaginations, thinkings, and conceivings are ſhut out. So all muſt come to the Spirit of God, by the Spirit to be ordered, and ceaſe from their own word, and*

Naylor Love to loſt p. 13.

Smith Cat. p. 100.

and from their own time, and learn to be silent till the Spirit give them utterance.

That we ought to pray in the Spirit, and with the Spirit, is far from us to deny: but he that prayes according to the mind of the Spirit of God revealed in the Scripture, (which is the Spirits Directory) and who, by the commands, exhortations, and promises therein contained, is moved to pray: he prays in the Spirit, and with the Spirit, although he have no immediate motions from the Divine Being. He that obeys Gods commands in his written Word, doth his duty, and is through Christ accepted of him. But least you should mistake the Quakers meaning of the phrase, *traditions of men*, take notice, That they hold the written Word, and what is therein contained as its sence, to be but the traditions of men, except it come to us by immediate inspiration, as to the Prophets and Apostles, and not at second hand; which I have already proved, and therefore need not do it over again.

By what I have here produced, you may learn, That they deny any thing of man to be exercised in prayer. If he intend hereby, only the depravation that is come in since the fall, it were every right: but certainly faith in the Redeemer, and the promises which in him are yea and amen, the encouragement to prayer are come in since the fall though no part of the fall; and all the Ordinances of Christ, as such, are come in since the fall; and faith and Gospel-obedience are all in man most eminently. But that the imaginations, thinkings, and conceivings must be shut out also, is a most absurd notion. What! must we pray, and neither conceive nor think what we are to do, what we ought to do, nor how to express our selves? no, nor while we are praying? Must

§ 3.

all be done, as if man in his faculties of conceiving, knowing, were not Gods? nor to be concerned in his worship? Certainly, if nothing of man, soul or body, be active therein, man doth not worship God, nor pray at all, and so God worships himself; which is the true result of the *Quakers* Tenets.

p. 4. *Job* 23. 4. But let us consider a Text or two out of the Word of God. *I would order my cause before him, and fill my mouth with arguments.* The word *Order*, in the *Heb.* signifies a marshalling his words. Prayer is not only a Petition, but a humble pleading, wrestling with God: and sure there was somewhat of *Job* in ordering his cause, and he used his spiritual skill in it: 'Tis render'd by *Arias Montanus*, *disponerem*, I would dispose my cause. *Give ear to my words, O Lord.* What is it then? *I will pray with the spirit, and I will pray with the understanding also, &c.* Here is *Paul*'s will in prayer, *I will*: and here is *Paul*'s *understanding also* exercised in prayer, *vers.* 15. *But my understanding is unfruitful*; which he blames as a companion of prayer, that being supposed. Thus I have proved the *Quakers* denying Gospel-prayer in this respect above-mentioned, and reproved their Anti-Gospel-notions by the Scriptures.

Psal. 5. 1. 1 Cor. 14. 15.

p. 5. *Smith Cat. p.* 112. Lastly, They own no prayer but what is by the light, and in the light within. *And the prayers of such only are accepted, and not the prayers of those who think to be heard for their much babling, who have many words, but not in the life.* So that *their* prayers only are acceptable who pray in the life, (that is, with the *Quakers*, by the motions of their light within) and although we are far from thinking to be heard, for the sake of much better things than much *babling*; yet all the words of prayer that are not qualified by their principle, the light within, is in their account but babling.

For

For it's truth in the inward parts he seeks for, wherein none of you can worship, who know not the living Word in your hearts, to keep them up to God in your worship; and that worship which is not in the will of God, is the worshipping of Devils. *Naylor Love to lost p. 16.*

If you ask any of them, What is the truth in the inward parts? They will not answer, it is sincerity, meanings suitable to our expressions, and appearances; but it is Christ the light within, who is the truth. And for knowing the living Word; it is of the same sense, it is all but the light within every man, the *Quakers* Christ. And for the Will of God, that is nothing but the immediate life and motions of the light within. I have said enough out of their Writings to prove these things, neither will they deny them: but *Naylor* telleth you (and it is not for any *Quaker* to resist the Spirit by which he spake) that worship not thus qualified, *is the worshipping of Devils.*

It may be some of the *Quakers*, though they know in their consciences that I speak but the very truth of their Tenets and Notions, will say, I put my *meanings* to their words: but if they will but bate me speaking from *their* light within, which they hold necessary to qualifie a man to speak truly, I dare undertake to expound, according to their meaning, their ill-meant phrases, as well as the most of them, and their mystery is none to me at all. And although they talk of praying in the Name of Christ, yet as *Naylor* phrases it, *That is done in the Name of Christ, which is done in his Light and Power.* But when all is done, this Christ, and Name, and Light, and Power, is but the light within, and its teachings and motions.

It is to me reported on all hands, that they never §. 5.

pray

pray in the Name of Christ as *their Mediator*; much less then do they pray to God, in, or in the Name of *Jesus* of *Nazareth*, the Son of *Mary*; or of that *one* Mediator between God and Men, the *Man* Christ Jesus; even that Jesus who was Crucified at *Jerusalem* between two Thieves, above 1600 years since. I have put this to many of them, and they denied not this Charge; neither can I see how they can pray to the Father in the Name of Christ, seeing God the Father, and Christ (with them) admit of no distinction; and for the *Man* Christ that was born of *Mary*, they have nothing to do with him. The Apostle saith, *A Mediator is not of one, but God is one.* And whoever they are that deny and disown prayer in the Name of Christ, are far from owning the Gospel-Ordinance of prayer.

SECT. IV. *Reading the Scriptures, and Meditation, which are Gospel-Ordinances, they also deny.*

I need not tell you of the contempt they put upon the Scripture as a dead Letter, the carnal Letter; and on those who attend to it, as dry Letter-mongers. Take only one instance of *William Pens*; *But all must be as unlearned as from their first Birth, Education, and Traditional read knowledge, as he is unmanned; that is, again become a little child, before the secrets of Gods work come to be made known.* And *Fisher* calls studying the Scripture, *scraping in the Scripture.* I wonder wherefore God ordered and commanded them to be written, if they are not to be read and studied?

W.P. *Spirit of truth.*

Great mystery, p. 32. William Deusbury *Return*, p. 7.

The Spirit of Christ within, is the end of the Tables, Law, Works, and Books, and the Law is now in the heart. Whatever thou be, whether a Teacher of others, or a Professor of what thou comprehends to be

truth

truth from the Letter of the Scripture, under what form, name, or title soever thou be, thou art a dead man, and a dead woman, and the wrath of God abides on thee, though thou see it not, Rom. 7. 9. Miserable man! that talks at this rate, and will father it on the Scripture too, and such a one as is directly against him. But we have had enough of this smoak.

I shall say somewhat of their abundant scorn of SECT. V.
of the Lords Supper, and Baptism; wherein they express a superfluity of naughtiness, not only in their Tenets, but down-right railing.

The Ordinances I have hitherto considered in particular, are called Moral, from their natural obligation, although that substantial and Essential part, and qualification of them, their respect to a Mediator, will require a denomination more Evangelical, and without which we cannot call them Gospel, or Christian-Ordinances. Those two Gospel-Ordinances I come now to consider, are purely and perfectly positive, and depend meerly upon Divinely-revealed Institution, without which they had never come within our notice, nor had they been any way obliging to us.

Yet such is the Sanction that the Lord hath put up- §. 2.
on Institutions of this nature, that not only since his revealed Law hath abounded to his Church, but also when the Revelation of his mind immediately to his Servants was very rare, he did not omit Injunctions of this kind. The Sacrifices we read of as early as *Cain* and *Abel*: Yea, *Adam* in his state of Innocency, (who then needed not any indication of Moral duties, beyond what was within the reach of his natural, entire, and uncorrupted light, and innate to his perfect frame, and holy disposition) had the obligation

gation of a positive duty from God, in the matter of the Tree in the midst of the Garden. And to me the main ground of it was, that the absolute Soveraignty of the Creator might be acknowledged, and man might learn to render obedience to God, not only because the matter of it is just in its self, and would be so if God had never explicitely commanded it, but also because it is the Will of God; yea, where his Will obliges singly, without the respect of natural and unchangeable Equity.

§. 3. And God hath so expressed his jealousie over this right of his, that when sins against not only natural light, but superadded Precepts to confirm and strengthen its doubtfulness and decays, have been passed by without any special expressions of his provocations, sins committed against his positive Laws, have been avenged with a high hand. *Adam*'s and *Eve*'s transgression was against an Institution and positive Law, the Commission of which so stirred up the displeasure of God, that he banished them out of Paradise, and imposed that Curse, under which the World groans to this day. And it is not below our notice, that although they were capable of sinning against God in many other respects, yet God affixes the direful penalty to this positive Law: *In the day that thou eatest thereof, thou shalt surely die.*

2. Gen. 17.

§. 4. The case of *Nadab* and *Abihu*, when God bare witness against them from heaven, by consuming them with fire, was as a Pillar of Salt to season others with an awful Reverence of God in his purely instituted worship. *Uzzah* was smitten, and died on the spot, when he miscarried so little, as in sinning against a positive Law, by putting forth his hand to save the Ark, the intention of it being good and commendable. And as under the Old so under the New-

New-Testament-Dispensation, God hath not left his positive Laws without the fence of his special displeasure witnessed against the contemners and abusers of them: *For this cause many are weak and sickly among you, and many sleep*; that is, are dead, turned into the grave. This was inflicted on them for their disorder at the Lords Supper: although (especially among the *Corinthians*) we read of many great sins against Moral Precepts, yet the Spirit of God assigns not them, but this breach as the cause. 1. Cor. 11. 30.

§. 5. And if we consider the great inclination of man, to pride himself in his own innate reason and wisdom, and great unwillingness to subscribe to any thing, that is not in its own nature within the reach of it; we may suppose, that something with respect to th t, (which is so apt to break the bonds of meer Authority, even that of God himself) the Lord hath put such a guard on positive Laws, and will not, no not now under the Dispensation of the gracious Gospel, leave men without a Test of their Resignation to his Divine Wi dom, and absolute (though never unjust) Soveraignty and Authority. And I having observed these Ordinances of the Gospel, (which are the only meerly positive Laws of the New Testament) to be slighted, because in their own nature they seem of no tendency to edification, have given my Reader this (not superfluous) Introduction.

I shall begin with Baptism, it being the first in order of the two, both in its Institution and Practice. The *Quakers* deny Water-Baptism, to be now an Ordinance of Chr st. *The Baptism we own, which is the Baptism of Christ with the Holy Ghost, and with fire; but we deny all other.* Here is Water-Baptism plainly, Parnel's *Shield of the Truth*, p. 11.

plainly denied. But this will not ſerve the turn, it muſt be ſtigmatized alſo, with all thoſe who ever ſo
p. 12. conſcientiouſly and regularly practiſe it. *And now I ſee the other* [Water-Baptiſm] *to be formal imitation, and the invention of man, and ſo a meer deluſion, and all are Heathens, and no Chriſtians, who cannot witneſs this Baptiſm,* [the Baptiſm of the *Quakers ſpirit* of Deluſion] *who can witneſs this, denies all other.*

Farnſworth *againſt* Stalham. *p.* 2. *Your Brain-imaginations we deny.*

Methinks they who have read the Scripture, ſhould not call Water-Baptiſm the invention of men, that is too palpable an untruth; though to call it Formal Imitation be an untruth alſo, it is more tollerable than the other: but to brand it with the charge of a meer Deluſion, is of ſuch reflection on its Author, as nothing but a heart Steel-hard, and a head Dungeon dark, and both void of the fear and awe of God, could thus ſuggeſt. And to make up the meaſure full, all muſt be reproached as Heathens, and no Chriſtians, whoſe eyes are not as blind, and foreheads as impudent as theirs; and yet as rank *Quakers* as this, will call me not only injurious, but a Blaſphemer alſo, for ſaying and proving they are no Chriſtians. But lies and confidence with them are prerogativ'd things, while Truth muſt beg, and have nothing but by their good leave and grace, and then it may ſtarve, or flee where the *Quakers* rule the roaſt.

§ 3. Smith *prim.* p. 39. *They* [Baptiſm, Bread, and Wine] *roſe from the Popes invention; and the whole practice of thoſe things, as they uſe them, had their inſtitution from the Pope,* &c. Without doubt the light within is wonderfully learned in Hiſtory, and (as ſome of the *Quakers* write) doth declare to them the Creation, the Fall, and what not, without the Scripture? This regardful

Prophet

Prophet can tell you, that Baptism rose from the Pope, yea, and the Wine in the Sacrament too, which the Pope indeed took away from the Laity, but never instituted it. And this Author, as I have before cited him, tells the world, we call the Latine the Original: his mind is all on *Rome*, and there I'le leave him. Yet that I may not imitate the *Quakers*, who will not consider the weightiest reasons, and clearest against their Tenets, I shall weigh theirs truly and justly, before I determine this point.

It was that which by the Pope and Popish affected Priests was ordained, and by such it is upheld to this day. Higgins *Warning.* p. 5.

They who would have one Baptism inward, another outward, would have two Baptisms, when the Scripture saith, the Baptism is but one. I must tell him, by the way, that he tells an untruth wilfully, and what that is he could tell another. He uses (or rather abuses) the words of the Apostle just before repeated, *One Lord, one Faith, one Baptism*; and there he adds his *but*, which the Text hath not. And here the Scripture saith, *the Baptism is but one*; let him find such a Scripture, and I will be bound to turn *Quaker*: But there being no such, I am sure he hath not the Spirit of God, and is by it infallibly guided, who thus forges Scripture. But to the Objection, take notice, that Water-Baptism is the sign, the Baptism of the Spirit the main thing (but not all) signified: now to have the thing signifying, and the thing signified, called by the same name, doth not make them to be two of that name, no more than there were two new Covenants, because the matter contained in the Covenant is called the Covenant, *Heb.* 8. 10. And Circumcision, the sign of the Covenant, is called the Covenant also, *Gen.* 17. 13. *He that is born in thy house, and he that is bought with thy money, must need be circumcised, and my Covenant shall be in your flesh for an everlasting Covenant.* Parnel *Shield of the truth.* p. 11.

Moreover,

Moreover, Baptiſm with water is Baptiſm in a proper ſenſe, Baptiſm of or with the Spirit, but Analogically ſo called, as having in it ſomething a likeneſs to, or proportion with it. Βάπτισμα from βαπτίζω, ſignifies waſhing with water, dipping into water properly; that of the Spirit, waſhing the ſoul but improperly, for freeing it from ſinful pollutions. Therefore this Objection is a meer fancy, and they that will contemn the Deeds and Seal, becauſe they are Paper, and Ink, and Wax, and caſt them away, may loſe Land and all for their contempt, and then they will pay for, and repent of their folly.

§. 5. Another ground for denying it is, *it was not laid on the Apoſtle of neceſſity, but as they found it of ſervice, or diſſervice.* This is to be underſtood only of *Paul*, who in his Call (which was out of due time, and in an extraordinary manner) had not this of Baptizing mentioned, as the reſt had: therefore he ſaid, *Chriſt ſent me not to baptize, but to preach the Goſpel*: Yet he did baptize, therefore it was an Ordinance; and that he baptized ſo few in that Country, it was rather Providential than deſigned by *Paul*: for he being ſo famous an Inſtrument of converting the *Gentiles*, they began to cry him up as if he had not been Chriſts Miniſter, but rather his Competitor; and therefore he thanks God he baptized no more, leſt they ſhould have ſaid he baptized in his own name. But though he did not baptize, there might be enough beſide for that work; and we read not of one that omitted it, when they underſtood of the Ordinance, and had any to adminiſter it to them.

Naylor *Love to the loſt.* p.

1 Cor. 1. 17

§. 6. Object. *It was to confer the Holy Ghoſt.*

That was but one conſequence, but not what Baptiſm ſignified: Beſide, the giving the Holy Ghoſt was

was of a miraculous nature for the Confirmation of the Disciples in the newness of the Christian Religion, and conviction of others: and the friends of *Cornelius* had the Holy Ghost before Baptism.

Object. *None were called to baptize, but those that were sent to preach to all Nations.* §. 7.

Answ. *Ananias* baptized *Paul*, yet was not so sent. The ends of Baptism, which was a sign and seal of what interest they had in Christ, and of Regeneration, and the righteousness of Faith remain; and therefore that remains to be dispensed by the ordinary and mediate Officers of the Church, who are Stewards of the Mysteries of God, of which this is one. It being also a Cognizance of Christianity, there is the same reason for it, and it is in vain to talk of Ordinances abolished, without some proof, when, and why they are so. *Naylor* saith, Paul *preached the Baptism of the Spirit in its stead.* Let that be proved, and something is said. *Love to Jos* p. 41.

But *John Higgins* saith, *That Water-Baptism was but the administration of* John, *is known and confessed.* *Warning, &c.* p. 5. I say no more to him, but I perceive he is but little acquainted with Confessions.

I must bring in the sentence of the great Patriarch *George Fox* to decide all; for, after his words, 'tis not fit any of his inferiours should speak again: *Where was* Matthew, *or* Mark, *or* Luke, *or* John *baptized? and many more which the Apostle* Paul *thanked God he had not baptized? Baptizing is making Disciples to the Lord Jesus, and baptizing them into his Name, that is, his Power;* —— *but he* [Paul] *told of the Spirits Baptism, and brought the Saints off from the things that are seen; and Water is seen, and its Baptism.* *Great mystery of great Whore.* p. 65. §. 8.

Strange arguments! as if the Command, and abundant instances of its practice had no force, unless

we have an account where every Believer was baptized; and because *Paul* did not baptize all, therefore they were not baptized at all. But for Baptism being a making Disciples, if it be understood of Water-Baptism, it will be no small friend to Infant-Baptism: if of the Baptism of the Spirit, I suppose *George Fox* will eat his words again, and acknowledge that the Apostles had not power to bestow the Spirit of God on persons, and make them new Creatures, that was the mistake of *Simon Magus*, and now of *George Fox*.

§. 9. But the last argument is such an one as never offered it self to such a service, till the *Quakers* light (which they say is Almighty) had the management of it, and so may make an effectual instrument of any thing. Paul *brought the Saints off from the things that are seen, and Water is seen, and its Baptism.* He that shall look into the Text to which his words refer, will admire his sharp-piercing Genius, or his non-such ignorance, that could find such a meaning of that Text, or tell the world it was there. But if all that is seen must be cast away and rejected, I counsel the *Quakers* not to be such eager pursuers of the world, and that I dare ground upon the Text: But (above all) to reject their proud dreaming intolerable notions, the ignorance and delusion of which is so gross, that it is not only seen, but may be felt also. But for all this, the *Quakers* will affirm they own Baptism, and believe that *George Fox* is *sent of God, because he speaks of the Scripture right as they are.*

2 Cor. 4. 18.

SECT. VII *The* Quakers *disown the Ordinance of the Lords Supper, to be now a Gospel-Ordinance, or any Ordinance of God at all.*

As of Baptism, so of the Lords Supper; they will say

say they own it, (at least many of them) but they call quite another thing by that name, which is the way they have to delude people in all other matters of the Christian Religion. If what the Apostle *Paul* saith, he received of the Lord, 1 *Cor.* 11. 23. do exclude the true Lords Supper, the *Quakers* deny it. 1 Cor. 11. 23.

Feeding upon the husk and shadow, which is carnal. For the bread which the World [all that are not Quakers] *breaks, is natural and carnal —— so also the Cup which they drink; and here is no communion but natural, outward, and carnal.* Parnel Shield of the truth, p. 13.

They [Bread and Wine in the Lords Supper] *are the Popes invention. —— The Priest gives it to the people, and tells them, it is the Blood of Christ which is shed for them, when it is Wine, and not Blood.* I will not trouble thee with so unnecessary a thing, as a reply to these silly Cavils, and plain contradictions to the Scripture. Smith prim. p. 39.

The main Objection the *Quakers* have against this Ordinance (beside that against all forms, and all things that are seen) is, *That Christ is come, and his Disciples were to do it in remembrance of him till he was come; but Christ is come in the Spirit to them, and therefore this Precept doth not bind them.* But who would think the Spirit, or Christ in the Spirit, was not come (either in shedding it abroad miraculously, as in the 2 *Acts*) or as a Sanctifier (in the hearts of his people) when the Disciples, and whole Church at *Jerusalem*, were so frequent in this Ordinance; and when the Apostle *Paul* tells the *Corinthians*, *The Bread which we break*, &c. But that none must be ingaged by this Ordinance, but those to whom Christ was not come by a Spirit of Sanctification, is exceeding gross: For whereas the Ordinance is for the Saints, this renders it to be peculiar to those in a state p. 2. 1 Cor. 10. 16.

ſtate of ſin, and unconverted to Chriſt; and they are not aſhamed to own it to be ſo.

Naylor *love to the loſt.* p.58. *Which was the thing Chriſt in tender love to his Diſciples, at his departure, warned them on, knowing that their nature would draw to the Earth-ward*, not yet being changed, nor having Chriſt born in them to keep them; *and for all this Warning, and leaving this as a Sign*, &c. If Chriſt born in the ſoul, be not till the light within be obeyed as Chriſt the Son of the living God, we doubt not the truth of *Nailor*'s ſpeech: and that the Apoſtles and Diſciples of Chriſt were all ſtrangers to ſuch a Converſion.

f. 3. Before I part with this Subject, it will not be unmeet to inform you, what they mean by the Lords Supper which they own.

p. 57. Naylor *Love to the loſt.* *But if you eat in remembrance of him, and ſo come to die to that which ſlew him, then do you ſhew the Lords death till he come; and when he comes, he ſhall not find you eating and drinking with the drunken*, &c. So that mortification to ſin (taken in the beſt ſenſe) is with him the Lords Supper; but in his own ſenſe, it is a dying to all that doth not obey the Chriſt of the *Quakers*, [The light within.]

p. 56. At another turn it is ſomewhat elſe, and quite contrary: *Which all know who come to his Supper, where the Father and the Son are come in, and ſup with the Creature, which all the Imitators and Obſervers of times are ignorant of, whoſe contention is about outſides.* In the words cited before, it was a Faſt, a Popiſh cruciating Faſt: But this laſt cited a Feaſt, a Spiritual Feaſt; and the Feaſt is conſtituted of the coming of the Father and the Son ſupping with the Creature: whereas before his mind was, that when Chriſt comes, the Supper is ended; but now it is no other but Chriſt himſelf preſent. But the ſtrangeſt Supper of

of the Lord is expressed by the same Author, in these words: *And this was to be done at all seasons, when they eat and drink; in their eating and drinking they were to do it to the Lord, and therein to have Communion with his Body and Bloud;* —— *yea, when they were to eat with* Gentiles, *they were to partake of the Table of the Lord, as is plain,* 1 Cor. 10. P. 54.

Thus hath the Lord given up these people to confusion. Sometimes the Lords Supper is quite gone, and done away; then it remains, but 'tis a fasting from, and dying to sin, and what they call *Excess.* P. 4.

Then it is Spiritual and within, and Christs coming makes the Supper. And last of all, 'tis every meal you eat, and every draught you drink, you ought therein to remember the Lords death till he come, at breakfast, dinner, supper, and afternoons luncheons also. And yet this Wretch *Nailor* (to whom some of the *Quakers* sang *Hosanna*, and worshipped him, and called him the Son of God, *The Christ*; and none of the *Quakers* now, that I can hear of, but own him as a great Prophet, and highly honoured and beloved of God) and yet he dared to say concerning this false confused stuff, *What I have received of the Lord, that I shall declare unto you.* And again, *And this is known from the Lord in the Eternal, to be the true end of the Supper of the Lord, &c.* If denying the Ordinances of Christ, after the manner proved of the *Quakers* in this Chapter, be Christianity, or consistent with a Christian, the holy Scriptures have given us a very unintelligible account of Christianity, or a Christian: And that mouth (which said, *I deny that God did ever, or will ever reveal himself, by any of those things thou calleſt the means of Grace*) was not full of blasphemy, or in any fault against Scripture, Prayer, Hearing, which were intended by it. P. 55. P. 57. Ch. Atkinson.

CHAP. XV.

The Quakers *deny the transactions of Jesus Christ, when he was manifest in the flesh in* Judea, *above sixteen hundred years since; or as he is now at the right hand of God, to have any influence into our Justification before God, and our Salvation.*

SECT I. IN this point they come not short of themselves, who in every path of Errour out-strip all others who are found in the same crooked way. I shall proceed to the proof. *All that are called* Presbyterians *and* Independents, *with their feeding upon the report of a thing done many hundred years ago.* This he saith, by way of reproach, against all that act Faith on, and receive comfort from the blessed Effects of Christs Righteousness, and sufferings, by him wrought and suffered, when he was in the world.

Ed. Bur. Trumpet, &c. p. 17.

Farnworth *What Righteousness Christ performed without me, was not my Justification, neither was I saved by it.* I believe it of himself, if he died in the same mind. *Can outward Bloud cleanse the Conscience? Can outward Water wash the Soul clean?* A plain denial of the Efficacy of the Bloud of Christ shed on the Cross, to cleanse the Soul from the guilt of sin, by its satisfaction to the Justice of God. *Seeing the Apostle speaks of purifying the heavenly things themselves,* Heb. 9. 23. *it would seriously be enquired into, and the Lord waited on to know, what nature those Sacrifices must be of, which cleanse the heavenly things? Whether they must not of necessity be heavenly? If so, then whether it was the flesh and bloud of the Vail, or the flesh and bloud within the Vail? Whether was it the flesh and bloud of*

Penningtons Questions, p. 25.

Pennington.

of the outward earthly nature, or the flesh and bloud of the inward spiritual nature? Whether was it the flesh and bloud which Christ took of the first Adam's *nature, or the flesh and bloud of the second* Adam's *nature.*

§. 2. By these Queries you may see how far he is from believing, that the offering up of the Man Christ Jesus, the Seed of the Woman, hath any influence into our remission, and cleansing from the guilt of sin, contemning the value of the Flesh and Bloud of the Man Christ Jesus, as beneath and short of such an Efficacy; and that of necessity there must be flesh and bloud mysteriously included in the outward, and visible flesh and bloud, of a more heavenly and spiritual nature; contrary to the words of the Apostle which he quotes, *Heb.* 9. 23. which is the Apostles most forcible and plain argument, to prove the Efficacy of the offering of Christs Flesh and Bloud: For if the bloud of those Beasts, as they were shadows and types of Christ, were so effectual, how much more the true Sacrifice, shadowed out by them. But we may with pity and horrour behold the woful shifts men are put to, and bewildred in, who forsake the plain paths of the Lord in his Word, and are resolved to lay hold on any fancy, and fooliſh imagination, rather than let go the lye in their right hand.

§. 3. *And this we witness, who through the Lamb, our Saviour, do reign above the World, Death, Hell, and the Devil; but none can witness this, whose eye is outward, looking at a Redeemer afar off, and still live in sin.* Parnel's Shield of the truth: P. 30.

As for the qualification of *living in sin*, they frequently express it, to put a blind before the Readers eyes, and are far from the true meaning of that phrase in the Scripture: for whereas the Scripture intends it of the unconverted, and those who are

not ſincere in their hatred of ſin, and obedience to God, the *Quakers* will needs have all to be ſuch as live in ſin, who have any remains of ſin in them, or whoſe lives are not totally free from the ſtains of it. But nothing is more plain, than his utterly diſowning the *Chriſt without*, and Faith that looks at him; to have any thing to do in the Victory over Death and Hell, *&c.* and that the Man Chriſt Jeſus, who lived and died as far off as *Jeruſalem*, is not the Lamb their Saviour.

P. 4. Let us hear one more, that it may not paſs for only one, two or three of their Doctors Opinions.

Morning Watch, p. 21 *And conclude to themſelves a belief in Chriſt, and apply his promiſes, what he did for them in the body that ſuffered without the gates of* Jeruſalem; *and by his death and offering all things is accompliſhed for them, and no ſin ſhall be imputed to them, though they live in it: And through his mediation and interceſſion for them, as he is at the right hand of God, at a diſtance from them, they believe that they have acceſs to God, and are accepted of him, and yet they neither know God nor* p. 22. *Chriſt, nor the place where they ſay he ſits at the right hand of God; and being in their mind perſwaded that Chriſt hath ſatisfied, and hath reconciled them to God, though they be yet ſinners.* Thoſe he calls ſinners, and condemns, are all that repair not to the light within as their Saviour, by his teaching and power within them, as is the ſcope of his Book. I ſhould but cloy you to cite more for this purpoſe. It is their Opinion, that Chriſt did what he did in the fleſh which he took of the Virgin *Mary*, and what he ſuffered therein alſo, as our Example, and no more.

The influence of Christs transactions without us, above 1600 years since, into the Justification and Salvation of Believers, asserted, and vindicated SECT. II.

I shall not need to be voluminous in the agitating this subject, many far more able and worthy having wrote on it at large. And although amongst persons who deserve not only the name of Christian, but Venerable in the Church of God, there is not the same prospect into some of the more curious parts of it; yet that the transactions of Christ without us, and before we were born, are the merit of our Justification and Salvation, they are so firmly agreed in, that they may as soon be perswaded to condemn and throw away their Bibles, as to be of a contrary belief. I shall therefore consider Christs Obedience as active and passive; and prove them to have in them the efficacy denyed by the Quakers, and answer some Objections. And then shew you what Righteousness they profess Salvation and Justification by.

The righteousness of Christ's active Obedience without and before us considered. § 2.

And he received the sign of circumcision, a seal of the righteousness of faith which he had yet being uncircumcised, that he might be the Father of all them that Believe, though they be not circumcised, that righteousness might be imputed to them also. The righteousness here spoken of is in a compleat sense, and unlimited to this or that particular case; 'tis a righteousness without stain of sin or unrighteousness. And indeed there is no such thing as a compleat righteounsess in the sight of God, that hath any the least crookedness, obliquity, or fault in it 'Tis that righteousness, of the Covenant of grace, or thereby Rom 4. 8. 11. opened.

by expreſſed; for Circumciſion, the ſeal of this righteouſneſs, was a ſeal of that Covenant.

ſ. 3. The imputation of it is according to this Text, a reckoning it to a perſon; verſe. 10, *How was it then reckoned?* verſe. 9. *Faith was reckoned to* Abraham *for righteouſneſs*: not as *James Naylor* ſaith, *And with him his righteouſneſs is freely* imputed, *or* put into *the creature*; as if *imputing* were a *putting in*. It was imputed to *James Nail*r that he was a blaſphemer; was it then, and thereby put into him to be a blaſphemer? A very fit Expoſitor of myſterious Scriptures! However he hit right of the Quakers mind, and therefore it muſt be no more but put *in*, to this day.

Love to the Loſt, p. 7.

ſ. 4. But to return: it being reckoned, and that as a grace of the new Covenant, it was not the righteouſneſs of *Abraham* by him wrought, or wrought in his own perſon, as the ſubject of it; for then it had not been any grace or favour from God to reckon it to him: therefore it was a righteouſneſs of another that was reckoned to him, not his own. Whoſe righteouſneſs it was then, may be gathered by the title of the imputed or reckoned righteouſneſs, verſe 11. *A ſeal of the righteouſneſs of the faith, which he had being yet uncircumciſed.*

Well then, this conſideration may lead us to the truth of imputed righteouſneſs; if we conſider faith, as being an act of the ſoul, and therefore not the righteouſneſs imputed: for ſo far as that is righteouſneſs in obeying the command of God, it is our own act. *The juſt ſhall live by* his *faith*. *His* faith is accounted for righteouſneſs. It muſt needs then be the object of faith, or that which faith acts on or looks to, and this is no other, but the *Lord our righteouſneſs*, the great ſubject of the promiſe and Covenant

Hab. 2, 4. Rom. 4 5. *Jer.* 23, 6.

pant; and is therefore called. *The promise, the Covenant*, and frequently, *The righteousness of God*, he being the worker of that righteousness in his own person, which is of Gods appointment, to justifie a poor believer, which is not a believers, but as it is reckoned or imputed to him.

A second ground of this Doctrine of imputed righteousness, is in *Rom.* 5.21. *That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord.* That this righteousness of Christ is imputed to Justification, and therein the abounding grace of God, is plain in the 17, 18, and 19 verses, where the Apostle lays his argument for grace and righteousness through Christ, in its similitude to the influence of *Adam's* sin by imputation. *For if by* one *mans offence death reigned by* one, verse 17. *Therefore as by the offence of* one, *judgment came upon all men* verse 18. *For as by* one *mans disobedience many were made sinners*, verse 19. *much more they which receive abundance of grace and of the gift of righteousness, shall reign in life by* one *Jesus Christ*, verse 17. *so by the righteousness of* one, *the free gift came upon all men, to justification of life*, verse 18. *so by the obedience of* one *shall many be made righteous*, verse 19.

Rom. 5.21. § 5. Rom 5.17, 18, 19.

And further to clear this truth (if clearer evidence may be possible) the consideration of verse 14. will contribute a good measure. *Nevertheless death reigned from* Adam *to* Moses *even over them that had not sinned after the similitude of* Adam's *transgression, who is the figure of him that was to come.* There are two respects wherein (at least many of) those over whom death reigned from *Adam* to *Moses*, did not sin after the similitude of *Adam's* transgression. § 6.

First, They did not sin against a revealed Law, which

which *Adam* did, in eating the forbidden fruit: and there was no revealed Law, or Covenant of life expresly and explicitely given from God after *Adam's* time, before the fall, untill *Moses*.

*S*econdly, They did not all sin actually, and in their own persons, as *Adam* did; yet death reigned over *Infants*, who were in respect of actual sin, Innocents. And by what Law did *Infants* suffer death? if not as they were included in *Adam* the first man, and his offence becoming theirs thereby; according to
1 Cor. 15. 22 those words, 1 *Cor.* 15.22. *For as in* Adam all *die so in Christ shall* all *be made alive*. So that if it were not by the imputation of *Adam's* sin, *Children or Infants* suffered a penalty without all Law; which is contrary to the Apostles words, *Rom.* 5.13. *But sin is not imputed when there is no Law*. But there was a Law then in force, *viz.* the penalty of *Adam's* sin, which by imputation reached to his posterity. And in this very respect *Adam* was the figure of him that was to come *viz.* Jesus Christ.

So that if the righteousnes of Christ, of that one man Christ Jesus, be not imputed to justification of all his children by faith, or that are considered by God in Christ, the whole frame of the Apostle's arguing seems but trifling, and to conclude nothing of what it seems to aim at.

§ 7. There are four Objections (among others) I have met with, against the evidence of these Texts, to the Doctrine I have vindicated.

Object. 1. Christ was our example, and therein did answer to *Adam* as his figure; for sin came into the world by *Adam's* example, and righteousnes by Christ's.

Answ. This is an old error; and what error so old and rotten, that the Quakers will not embrace who,

who live in error as their element? The Texts I have quoted, have not the least appearance of sin entring the world by example; and the Infants over whom death reigned, were not capable of sinning by example.

Object. 2. There might be a derivation of *Adam*'s corrupted nature to all his posterity, and so all of them might be guilty of sinfull disposition, and habits in their own persons; yet by generation from *Adam*, and not by imputation of his sin committed in his own person: so the righteousness that justifies, may be derived in spiritual regeneration, whereby the soul is disposed, and enabled to work righteousness, by that spiritual life and vigour it receives from him as its root. §. 9.

Answ. That cannot be the meaning, for then the condemnation spoken of would be by all and every one; which though it be true, that dispositions to sin are derived from *Adam* by natural generation, and dispositions to holyness by regeneration from Christ, yet cannot be the meaning of these Texts: for the emphatical word which as upon the hinge the whole argument turns, is the word *one*; by *one* mans offence, by the obedience of *one*; whereas if the Objection did hit the meaning, the Apostle must rather have said, *So by all or every mans offence, condemnation came upon all*: But there is no mention of that middle thing, mans corrupt disposition to knit condemnation to *Adam*'s sin, as a more original and remote cause. Also it should then be *in* or *into all*, and not *upon all*.

Object. 3. The condemnation that came upon all, and that reigned from *Adam* to *Moses*, was but tempopal death, and what is that to eternal; or to bear a prnportion with justification to life, spiritual and eternal. §. 10.

Answ.

Answ. It is more than you prove, or can prove; that it was but corporal and temporal death; and we can prove that it was the guilt of eternal death, if we go no further to fetch the proof, than from what is opposed to it in the last verse of the Chapter; *righteousness to eternal life.* And temporal death is not remitted or discharged to those, who enjoy the benefit of the grace by the second *Adam* Jesus Christ.

§. 11. Jam. 2. 14. Opened. 21. 24. *Object.* 4. The Apostle *James* saith, *what doth it profit, my brethren, though a man say he hath faith, and have no works? can faith save him? Was not* Abraham *our Father justified by works?* &c. *Ye see then how that by works a man is justified, and not by faith only.* To the first Instance in the objection I answer, The saying a man hath faith, is not sufficient to render him justified, or to justifie him.

Secondly, A dogmatical or historical faith cannot justifie, or so act on the promise and Covenant, as to put us under the imputation of justifying righteousness: for such a faith the Devils have; and there is a vast difference between believing the History of the Gospel, and believing in Christ. And this is the *dead faith* the Apostle speaks of verse 17.

§. 12. To the second instance: *Abraham*'s works though they justified his faith, yet they did not justifie his person. And the History of his offering up his Son, doth give evidence for this Exposition: *Now I know that thou fearest God, seeing thou hast not withheld thy Son, thine only Son from me. And I will shew thee my faith by my works.*

Gen 22. 12. Jam 2. 18.

§ 13. To the third Instance, which seems to joyn works with faith in justification, that is, our works: I answer, That although justifying faith is not without works, yet faith justifies without works: as a man cannot have seeing eyes, if he have not lungs, and heart

heart, and brains, which are essential to life, and the living motion of every member; yet the eye only sees, and not the lungs, or brains, &c. but if you should pluck the eyes out of the head, they would so alone be to little purpose. So works are essential to the being of justifying faith; yet faith alone is in the act of justifying, or so acts on Christ, as to justifie the person in the sight of God, by cloathing the soul with Christs righteousness. And although in the Text it is translated, *not by faith only*, it may, and (I was going to say) ought to be translated, *alone*; and then the sense is but this. That faith which is alone without works doth not justifie a man in the sight of God. And I shall give two good Reasons for it: The one, because it may be so without wrong to the Original. Secondly, It must be so, because it will otherwise contradict the Apostle *Paul*, and the truth also, as expressed abundantly in other Scriptures.

Μόνος doth as well signifie *alone* as *only* and is very often so rendred. as *Joh.* 8. 29. *The Father hath not left me alone*, μόνον. *Joh.* 16. 32. *And shall leave me*, μόνον *alone*. Yea it is rendred, *apart* Mat. 14. 23. *He went up into a mountain* apart *to pray*. I could instance abundantly in the like: Now whereas being rendred, *only*, it implies, that works also justifie; whereas if it were rendred, *alone* or *apart*, (which is as fair in the Greek) it would amount but to this, a faith which hath not, or is separate from works, will not be a justifying faith. S. 14.

And it must be so, because else it opposes the great Doctrine of the Gospel, or at least looks like such a thing: *Rom.* 4. 2, 5, 6. *For if* Abraham *were justified by works he hath whereof to glory*, &c. *But to him that worketh not*, (that is, aiming at justification

cation thereby) *but believeth on him that justifieth the ungodly, his faith is counted for righteousness,* —— *The blessedness of the man to whom God imputeth righteousness without works*, that is, without respect to his works. But enough of this only take one Text, that needs no Comment to raise up this truth out of it, *viz.* That the righteousness of Christ imputed, is that alone or only which justifies by way of merit, and which true faith looks to for this end. *For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.*

2 Cor. 5. 21.

SECT. III

I must not forget to do somewhat to satisfie the very weak, that the sufferings of Christ the Son of the Virgin *Mary*, hath influence into the satisfaction of Gods justice, appeasing wrath, reconciling us to God, &c

Who his own self bear our sins in his own body on the tree. &c. *And the Lord hath laid on him the iniquity of us all. Surely he hath born our griefs, and carried our sorrows*, &c. *But he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed.*

1 Pet. 2. 24. Isa. 53. 4, 5, 6.

That God was (not *is*, as *George Fox* hath quoted it, to lose the truth, and save his errour) *in Christ, reconciling the world to himself, not imputing their trespasses unto them. Having made peace by the bloud of his Cross. And without shedding of bloud there is no remission. Much more then, being now justified by his bloud, we shall be saved from wrath through him. Surely his salvation is nigh them that fear him, that glory may dwell in our land; mercy and truth have met together, righteousness and peace have kissed each other. Truth shall*

2 Cor. 5. 19. Col. 1, 20. Heb. 9. 22. Rom 5. 9. Psal. 85. 9, 10 11. opened.

spring

spring out of the earth, and righteousness shall look down from heaven.

'Tis generally agreed, these last verses respect Jesus Christ, who is Gods salvation; the triumph and glory of whose effects for his people, are chiefly two: First, The reconciliation of Gods mercy to us, with his truth, and his righteousness, to our peace. The truth and righteousness of God were engaged to destroy and ruine the whole race of mankind, for their sinning against him, and breach of his Covenant, in those words, *For in the day that thou eatest thereof thou shalt surely die.* Now whatever inclinations God might have to shew mercy to man, and bless him with peace, the truth and righteousness of God (he having that word gone out of his mouth) seemed to oppose it, as not consisting with mercy and peace towards man; and to have bound up those hands, and lockt up those bowels, from whence mans peace (through the Lords mercy) might reach him. But through Christ (Gods salvation) and what he did and suffered in our nature, as our publick person, and in our stead, the mercy of God in reaching poor sinners is set free, without any detriment to his truth; and the peace of a believing sinner throws no scandal on the righteousness, and justice of a gracious God, but these his glorious Attributes of mercy, truth, righteousness, are at a full agreement, amity and union, not only in God, (as they alwayes were and never can be otherwise) but also in blessing man with a reconciliation with his offended Creator. This Jesus arises like a divine Sun in his almighty strength, with healing in his wings.

f. 2.

Gen. 2.

And this is no mean evidence of the satisfaction to the truth, justice and righteousness of God, by what Christ transacted in the world, in the behalf of lost

and undone. *To declare, I say, at this time his righteous-*
Rom. 3 26. *ness, that he might be just, and the justifier of him that believeth in Jesus.*

§. 3. The second glorious effect of this salvation of God *Jesus Christ*, by his transacting our redemption is, That righteousness shall look down from Heaven. The righteousness in the 11th. verse (I suppose) is not the same with that in the 10th. Verse: the former in the 10th. Verse being the essential righteousness and justice of God, which was to be reconciled to sinners; which could not be done with a *salvo* to his Word, but by some means which might answer to, and satisfie his justice. But the righteousness in the 11th. Verse (seems to me to be) that sinless state, who which Christ came down from Heaven hath cloathed them with, by imputing to them, and putting upon them, that divine and glorious righteousness, which he wrought in his own person, and in our nature, when he was in the world: and so renders his believing ones, not only free from the direfull strokes, and heart piercing frowns of a just and offended God, but also the objects of his love of benevolence, yea, of delight and complacence.

§. 4. To conclude, The whole transaction of Jesus Christ as Redeemer, is the ground of our justification, and its effects and consequences, we being instated therein: although the righteousness of Christ, considered as his obedience, and fulfilling that Law under which he was made as man, and imputed to us, be the glory of the Saints, wherewith they shine in the righteousness of God in him. And with relation to our union with Christ, all those holy fruits the Saints bring forth, by the strength and life from Christ received, are accepted of by God, and shall be eternally rewarded: yet have no part nor portion in this matter of justifying our persons in the sight of God.

Having

Having proved the *Quakers* diſowning that juſtifying righteouſneſs which the Goſpel holds forth, and in ſome meaſure vindicated and explained it: I ſhall now addreſs my ſelf to a diſcovery of that righteouſneſs, which the *Quakers* adventure their juſtification before God upon. They will tell you, They are juſtified by no other righteouſneſs, but the righteouſneſs of Chriſt, with abundance of confidence: though (as we ſhall prove) they know not what they ſay, nor whereof they affirm; their righteouſneſs being as far from what is pretended, as darkneſs from light, and a poor puffed deluded creatures, errors and miſcarriages, from the obedience of him who is God-man, who is the brightneſs of his Fathers glory, and the expreſs image of his perſon. SECT IV.

Let us firſt ſee what they profeſs of juſtification by Chriſts righteouſneſs. Queſt. *Do not you depend on the things you do, for life and ſalvation?* Anſw. *Nay, We do not ſo*, &c. *p.* 2. Smith *Cat.* p. 74.

Queſt *What is the righteouſneſs that juſtifieth in the ſight of God?* Anſw. *The righteouſneſs of Chriſt alone*, &c. Pennington *myſteries of the Kingdom.* p. 17.

One would think the *Quakers* in this point very ſound, by this part of their profeſſion: but their Bell ſounds not long, before its jarring with truth, diſcovers it to be foully crackt. It follows in the Anſwer to the firſt Queſtion: *For we have life before we have motion, to act or do any thing that is pleaſing to God; and in that life we have ſalvation, and ſo life and ſalvation is freely given us of God.*

The latter part of the Anſwer is brought to prove the truth of the former; and you will ſay, they are huge good at proving who reaſon at this rate; They are not the things we do, *becauſe we have life from God*, and that freely, before we can move or do any

thing. This being one of the great deluſions of this poor people, wherein they ſhew ſo much ignorance, as without much grace from God, they are utterly uncapable of inſtruction: I ſhall (hoping in that grace for a bleſſing of conviction upon them) demonſtrate, by the moſt familiar and eaſie things, the falſity of their ſuch Concluſions.

By the ſame Reaſon, all your bodily motions and actions are the motions and actions of God, and you do nothing at all the while. Was there not life before motion? And did not God give you this life? Can any man move hand, or foot, or tongue, in any natural action, but by that life they firſt receive from God? but will you ſay therefore, theſe are Gods actions, and not mens? For you to ſay, Your good actions and motions are Chriſts righteouſneſs, becauſe you have life from him to perform them, is no leſs abſurd.

§ 3. Let us ſee if *Pennington* (who had ſomewhat of a Scholar) will do any thing better, in the explanation and proof of his Anſwer to the ſecond Queſtion. *This* [righteonſneſs] *conveyed to the creature, in and through the ſeed, and brought forth in the creature, by the ſeed, and the creature united to Chriſt, in the ſeed; here is juſtification of life.* A ſtrange juſtifying righteouſneſs by Chriſt alone! *brought forth in the creature, by the ſeed.* I would ask any of this opinion, Whether their tongues and lips did not move in the words they call righteous words? And the hands in ſome of thoſe they call righteous actions? Sure they will not deny they do; and how then can they ſay it is the righteouſneſs of Chriſt *alone*, in which the bodies of *Thomas*, *John*, &c. are imployed? But yet the fine myſteries in this Doctrine (which I muſt confeſs, may puzzle many an honeſt Countreyman to find out the ſenſe of) amounts to no more than this great abſurdity.

What

What a contradiction there is in the creatures being united to Christ in the seed, the *Quakers* themselves (if any liberty be left them so to do) will find out. Christ is the seed, and the seed is Christ, both but one and the same thing; and yet the creature is united to Christ, in the seed; that is, to Christ in Christ. But the blind swallow many a Fly.

For by the Law of faith, is self-sanctification, self-mortification, and self-justification excluded; (right so far, the worst will be in the tail. *Though they who receive the Spirit were called to all this, by faith in his blood, yet it is the work of God wrought by Christ in the beleiver.* Two things are here observable for errour and ignorance. *f* 40 *Naylor Love to the lost. p.* 64.

First, They who received the Spirit, were called to all this *self*-work he talks of, and that by faith in Christs blood too; and yet by the Law of faith it is all excluded. So here faith does and undoes; calls for self-justification, *&c.* and when it draws nigh, shuts the door against them; begets children, and that by Christ too; and so soon as they are born utterly disclaims them: If he had said, they were called to sanctification, mortification, and not put that blot of *self* in their Escutcheons, to render them base-born; and then have asserted, they were not the righteousness by which we are justified, he had spoken like a man, and a Christian; but they are two things in the *Quakers* account, adverse and together by the ears; and therefore *Nailor* will have to do with neither. But that a man should be called by faith to self-justification, is a strange riddle, and after all the condemnation of these things, it is (for all that) the work of God, wrought by Christ *in* the believer.

But to finish *Naylor's* testimony of justifying righteousness,

coufneſs, obſerve what he ſaith ſomewhat more plainly:

Naylor Love to the loſt p. 37.

Whereby ſuch become his workmanſhip in Chriſt Jeſus, wrought into his obedience, and his obedience into them, in their meaſure, till they become of one heart, one mind, one ſoul, one ſpirit, one fleſh, one bone and bloud, and one obedience, and one life; that it is no more we *that live, but Chriſt that lives in* us. Here is ſome ſhew, but a great deal of abuſe of the holy Scriptures, and the Spirit of God, by whom they were given forth.

Eph. 2 10.

Whereas thoſe who are *God's workmanſhip in Chriſt Jeſus, created to good works*, are thereby deſigned and diſpoſed by God to walk holily. *Naylor* will have the Saints wrought into the obedience of Chriſt, and his obedience into them, and blended together ſo perfectly, that the moſt diſcerning *Quaker* of them all can make no diſtinction between the one and the other; yea, untill body and ſoul, fleſh and ſpirit, bloud and bones, and the obedience of both Chriſt and his Saints, and their very life too, be no more diſtinguiſhed, but what is the one, is the other; the *Quaker* is Chriſt, (for which *Naylor*'s tongue was bored with a hot iron) and Chriſt is —— I am afraid to write it. From ſuch ſtuff as this, the poor ſouls who hug theſe Angels of darkneſs, talk at that confuſed and blaſphemous rate, as they do; and adopt whatever is the Product of an idle, proud deluded, raw underſtanding into the very acts and expreſſions of Chriſt himſelf.

ib. 6. p. 35.

He ſaith moreover, which may a little explain this laſt Inſtance: *Which obedience, ſtands not in any thing ſeen from man, or by man done, thereby to imitate or do the like; for that is two obediences.—That as the ſame Father calls for the ſame obedience in ſpirit, ſo in the ſame ſpirit doth the believer offer up himſelf*, &c. I leave

you

you to brood on these wild and worse sayings, I know their mystery, and depth of Satan; but to spread them all in the light, will ask more Paper than I am willing to write out in this Book.

Another expression and quality of the *Quaker's* justifying righteousness is, That it is within them, not without them. *Christ being within, there is justification. Now is the life, the Faith, the obedience of the Son, the thing which is of value* in *us. And by this power* in *us, all our works are wrought for us.* §. 7. *Mystery of great Whore,* p 4; Pennington *questions.* Smith *Cat.* p 58.

So that the righteousness which Christ wrought before we were born, even in the days of his flesh, is to the *Quakers* a dead thing; and Christ was mistaken shrewdly, when he tells his Father, That he had *finished the work which he had given him to do*; intending thereby, the last scene of death, which he was then just entering upon, and therefore speaks of all as accomplished. §. 8.

Another notion they have for the countenance of the opinion of justifying righteousness, to be *within* them, not *without* them, and wrought in the time of *their life*, not by Christ in the dayes of *his flesh* above 1600 yeares since, is, *That because the Scripture speaks of justifying by faith, and faith being within, and wrought in the Saints in this life, and in every individual believer; therefore the justifying righteousness is within the believer.* This is abused by the *Papists*, to prove that works Iustifie, because faith is a work or act of the soul; though that be false, for all grace consists (essentially) in the habit and disposition, not in acts; for else a man must be graceless when he is fast a sleep, for then he is not in action, nor grace in act. But the *Quakers* though they embrace many of the Popish Tenets that are erroneous, they want wit to manage them as they. But to my purpose, have

Fox great mystery, p. 46.

their great Apostle. *This justification is by the faith of Christ within — for all the holy men of God were justified by their faith, and that faith is in the heart.* For

¶ 9. the right understanding of this, we are to consider faith as a disposition and habit, and therein a principal part of the new creature. This disposition of trusting in, relying on, adhering to God, hath its acts suitable to its self. Now the acts of faith either respect its fruits and effects, other parts of sanctification, as love, patience, self-denial, &c. or its objects and aims.

Faith hath for its immediate objects the promises of God, leaning, trusting, hoping according to them: it is said to lean on the Lord, trust, hope in the Lord; its aims and ends for which are the good things wrapt up in the Covenant of grace. Now faith is not accounted for righteousness with respect to it self, as a holy disposition, or its acts as holy acts; but as it looks on, takes hold of, and trusts in the righteousness of Christ. It is no rare thing for the act to be denominated from the object.

¶ 10. Though faith which Justifies, justifies as it hath for its object Jesus Christ, who is the righteousness of God; and so faith be within, the righteousness of Christ which Justifies is not within, for faith Justifies as it looks at somewhat without, and above our selves. *Whom God hath set forth to be a propitiation through faith in his bloud, justified by faith in Jesus Christ. Faith is the evidence of things hoped for.* Again, Faith is made the condition of Justification, and that not only as it may be considered singly, but as it includes the whole body of sanctification in some parts and measures of it. *But to as many as received him, to them he gave power to become the sons of God, even to them that believe on his name.* So that faith is a

Rom. 4. 25. Gal 2. 16, Heb. 11. 1

Joh. 1. 12.

receiving

receiving of Christ, who is both Prince and Saviour, Lord of life and prince of peace, and receiving him as such, is conditional of this acceptation with God, and so may be said to justifie, as it performs the condition of Justification on our part.

But if faith were the meritorious cause of Justification, it were Justification by works. And if faith Justified, looking no further than it selfe, as it is subjected in the soul; it were a strange faith indeed that hath it self for its object, and then a man should believe in himself. I might entertain you longer than your patience will hold out, in pregnant proofs out of their own writings: That as Christ's obedience, so his sufferings, upon which depend our Justification, are all transacted within the heart of a believer, his agony, his crucifying and death, *&c.* But I will give you but one instance, lest I leave too little room for what I am willing to be ample in, the Subjects of the succeeding Chapters. *We believe that Christ in us, doth offer up himself a living sacrifice to God for us, by which the wrath and justice of God is appeased towards us.* Smith Cat. p. 12.

This is instead of many, though their Books do generally speak of the sufferings of Christ as propitiatory, to be done over in every person before conversion. And the maddest humour of all is, That they make the seed, or the light, or Christ being crucified in the soul by the power of sin and lust, to be the crucifying and death of Christ, by which God is appeased. *Do not they which dwell there (in spiritual Sodom) put his flesh to pain, crucifieing it in and to themselves?* Take one Scripture to guard you against all the fancies of this sort, and to close this Chapter. *But this man, after he had offered one sacrifice for sins for ever, sate down at the right hand of God, from thence* Pennington quest. p. 21. Heb 10 12, 13.

f. 11.

thence expecting till his enemies be made his footstool: for by one offering he hath perfected for ever them that are sanctified.

CHAP. XVI.

The Quakers *disown and deny the Christ of God, and set up a false Christ in his room and stead, and attribute all to that false Christ, which is due and peculiar to the true Christ.*

SECT. 1. THis is the grand and root-errour of the *Quakers*, that great non-such lye, which travels with and brings forth that *Babel*, and confused heap of errours, wherewith their Religion (if they have any such thing) is abounding.

First, They disown and deny the *Man* Christ Jesus, who was born of the Virgin *Mary*, who was of the seed of *Abraham*, according to the flesh; who was nailed to the Cross, and crucified at *Jerusalem* without the gates, to be the Saviour of believers; and he who wrought that righteousness, and underwent those sufferings by which mans Redemption was wrought. *This we certainly know, and can never call the bodily garment Christ, but that which appeared and dwelt in the body.* Pennington's *questions*, p. 33.

§. 2. They do not deny, that there was such a man as Jesus the Son of *Mary*, and that God was in him, or rather Christ was in him: but this is no more than they profess of themselves, that Christ as God, and the Eternal Word, is in them; yet that body of the Man Jesus, which he calls here the *bodily garment*, he tells us, they can never call it Christ. Another passage out of the same Author will explain this: *For that*

that which he took upon him was our garment, even the flesh and blood of our nature: (very right) But what follows is wofully false. *Which is of an earthly perishing nature, but he is of an heavenly nature, and his flesh, and blood, and bones, are of his nature.* The sum is this, The Flesh and Bloud, and Bones or Body of Christ, which they own, is of a heavenly and Eternal Nature; but the body which Christ took on him of our nature is earthly and perishing: and therefore they can never call that, or own that to be Christ. P. 209.

This is as plain a denying the *Man Christ Jesus*, whose body of flesh was of our nature, and of the seed of *Abraham*, and the Son of *Mary*, as can be. They own him as one that once had a Being, but is now perished, that is, his body of flesh and bloud. What can we expect of those men, who can disown what the Scripture speaks so plainly and frequently? and that not now and then by the by, but as its main scope? Do not all the Prophets that prophesie of Christ speak of him as to come? Doth not he himself, and others contemporary that lived with him in the flesh, speak of him as then come? Do not the Scriptures, after his Death and Resurrection, speak of him, as having finished the Merit of our Redemption and Salvation, and departed from the earth, ascended into Heaven, and there (at his Fathers right hand) ruling the affairs of Heaven and Earth, and making intercession for his people? And all this, of the Body of Christ, which he took of mans Nature; and this called *Christ*, and *Jesus*, and the *Saviour*. §. 3.

Let not these Blasphemers of the Lord of Life and Glory, delude people with a fancy, as if we believe and preach the Flesh and Bloud of Christ to be Christ, separated from his Soul, his Soul of the nature of

mans

mans ſoul, (but undefiled) or that we take his humane or mans nature to be Chriſt, ſeparate from his Eternal and Divine Nature; for they cannot be ſeparated, the one is not (now) without the other; nor was the Divine Nature of Chriſt compleat Chriſt, until united to, and dwelling in its fulneſs in the humane or mans nature of Chriſt.

§. 5. Yet, as what the mind conceives in a man, the man conceives; and what the leaſt member of the body doth, or ſuffereth, the man doth, and ſuffereth: ſo by a communication of properties, and union of natures in Chriſt, the Divine and Eternal Being of Chriſt is called Chriſt ſometimes, but much more often the humane nature, or the Man Chriſt Jeſus. And the reaſon is clear, becauſe although Chriſt offered up himſelf by the Eternal Spirit, as both dignifying him to a worthineſs for ſuch a Sacrifice, and enabling him to undergo it as a Lamb, for patience, innocency and meekneſs, and to overcome death: yet the mans nature of Chriſt, his ſoul and his body, was the only proper ſufferer and ſacrifice, for God cannot ſuffer, nor be put to death; and by the obedience and ſufferings thereof, was our reconciliation and redemption wrought. Only (as I ſaid before) its union hypoſtatical with the Divine Nature, did put it into ſuch a capacity, and entitle God, or the Divine Nature, (which in its fulneſs dwelt in him bodily) to all that he did and ſuffered.

§. 6. Having thus explained my ſelf, that the weakeſt that are but willing, may underſtand the truth in this point, I ſhall quote ſome Scriptures, wherein the *Man* Jeſus, who was born of the Virgin, is called the *Chriſt* and *Saviour*; and that this *Man* Jeſus is now in being, and in that body of fleſh which he took of the Virgin, and wherein he eat, and drank, and ſlept,

and

and performed those actions proper to a body of flesh and bloud and bones; and that this man Jesus is still, and ever shall be the Christ of God.

And it was revealed unto him by the holy Ghost, that he should not see death, before he had seen the Lords Christ. And he came by the spirit unto the Temple, and when the parents brought in the Child Jesus, to do for him after the custome of the Law, then took he him up in his arms, and blessed God, and said, —— Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation. —— a light to lighten the Gentiles. Luke 2.26. 27, 28, 29, 32.

This was the Lords Christ, whose parents were *Mary* by nature, *Joseph* in Law, and by reputation, as being *Mary's* Husband, though after Christs birth; whom *Simeon* then saw, and not before, whom he took up in his arms, not only into his heart by faith and love: and this Christ is Gods salvation, and *a light to lighten the Gentiles.*

Therefore being a Prophet and knowing that God had sworn with an oath to him, that of the fruit of his loins according to the flesh, he would raise up Christ to sit upon his Throne; he seeing this before, speaks of the resurrection of Christ, that his [Christs] *soul was not left in hell, neither his* [Christs] *flesh did see corruption.* Act 2.30, 31.

This Jesus hath God raised up, whereof we all are witnesses. Verse 32.

Therefore let all the house of Israel know assuredly, that God hath made the same Jesus whom ye have crucified, both Lord and Christ. Verse. 36.

The God of our Fathers raised up Jesus, whom ye slew and hanged on a tree; him hath God exalted with his right hand, to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. Acts 5.30, 31.

Which

Act. 1. 11. *Which also said, Ye men of Galilee, why stand ye gazing up into Heaven? This same Jesus which is taken up from you into Heaven, shall so come in like manner as ye have seen him go into Heaven.*

Opening and alleadging, that Christ must needs have
Acts 17. 3. *suffered, and risen again from the dead, and that this Jesus whom I preach unto you is* Christ

Be it known unto you all, and to the people of Israel,
Acts 4. 10, 11, 12. *that by the name of Jesus Christ of* Nazareth, *whom ye crucified, whom God raised from the dead; even by him doth this man stand before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner.*

Neither is there salvation in any other, for there is none other name under Heaven given among men, whereby we must be saved.

And though they found no cause of death in him, yet
Acts 13. 28, 29, 30. *desired they Pilate that he should be slain; and when he had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre: but God raised him from the dead.*

Be it known unto you therefore, men and brethren, that
Verse 38. *through this man, is preached unto you the forgiveness of sins.*

For there is one God, and one Mediator between God
1 Tim. 2. 5. *and man, the man Christ Jesus.*

Rev. 1. 18. *I am he that liveth and was dead, and behold, I am alive for evermore,* amen; *and have the keys of hell and death.* I might fill many Pages with Scriptures of the like import: these are so plain for what I produce them, and the *Quakers* deny, that they need no Exposition or Comment, or (as the *Quakers* phrase it) *have any meanings put to them.*

¶ 7. If men be so blind as not to see the errour of disowning *Jesus* of *Nazareth*, the Son of *Mary*, who was

was hanged on a *Tree*, put into the Sepulchre of *Joseph* of *Arimathea*, to be yet alive, and the Christ of God, by all these Scriptures; it is a blindness wherewith never any before the *Quakers*, who professed the Scriptures to be a *true testimony*, were smitten. Surely God hath given them up for their pride, giddiness, or idle ignorance, and that in Justice; and the Devil, the Destroyer, hath blinded their minds with a witness, that this *light of the glorious Gospel should not shine unto them.*

Can? yea, dare any of you (guilty of the errour here charged) say? That all this is true of, and to be applied *to the light within every man*, which these Scriptures assert of Gods Christ? Read them over, and compare them with that which is *your* only Christ and Saviour. If this man *Christ Jesus*, in whom dwells the fulness of the Godhead, and who was thus described by the Spirit of God, be the Saviour your light within is not. If your light within be the Saviour, and Christ, and Redeemer, *he* was not; of whom all these Scriptures, and a thousand more, speak so plainly. The Lord be merciful to your souls, the Lord rebuke you, who are so bold in denying the Lord that bought you, and trampling under foot the bloud of the Covenant. O consider, that fancies and dreams, though having ever so strong an impression while you are possessed with them, will when you awake out of your graves of earth and dust, yea, when your souls depart from your bodies, leave you to the naked truth, which God in his Word (*the Scriptures*) hath revealed to us, not to be abused after your manner; but that we might believe, and live after their direction; which who despises, *Wo unto their souls, for they have rewarded evil to themselves.* Isa. 3. 9.

§. 8. I have not yet given you all the evidence I have out of the *Quakers* chief Writers, that they disown the *man* Jesus, the Son of *Mary*, to be Gods Christ. Some of them take together. *Can outward bloud cleanse the conscience! We witness the same Christ that ever was, now manifested in the flesh.* The man Christ Jesus was not *ever*, for he was *made*, and born in time of the Virgin *Mary*, was *Abraham's* and *David's seed* after the *flesh*: and though he now have a Being in Heaven, and is manifested on earth by his Word, and by that Faith which is in the hearts of his people; yet he is not now manifest in the *flesh*, according to that Scripture which saith, *God* was *manifest in the flesh*, not *is*.

Penningtons Questions, p. 24. Fox.

1 Tim. 3. 16

Fox mystery, &c. p. 71. *And Christs nature is not humane, which is earthly, for that is the first* Adams. And immediately before, *Where doth the Scripture speak of humane? —— Now we do not deny that Christ according to the flesh was of* Abraham, *but not the word humane.*

§. 9. How pitifully doth he wind and turn to get out of the Noose, and holds the world in hand, as if he did not deny the thing, that Christ is constituted of the *humane* nature, only he will not allow the word *humane*. Yet he that hath a small measure of discerning, may see that peep out which he would fain hide. He denies Christs nature to be earthly, which the first *Adams* was. Sure if Christ was the seed of the woman by *Adam*, his nature as *man* was such as *Adams*. But for his questioning the word *humane*, as not in the Scripture, (he pretending to be able to examine the Justice of our Translators, in turning the Greek into English, in his great Libel, called, *Mystery of the Great Whore*) should methinks have found as much as *humane* in the Greek, though not in the English, Ἀνθρώπινος being five times used in the Epistles,

Epistles, which in the Latine is, *more hominum*, *humanus*, *after the manner of men*, *humane*. And Christs humane nature is no more but his *mans* nature, of his nature according to *man*; and so he is now in the *humane* nature in the Heavens. *Seeing then that we have a great High-Priest that is passed into the Heavens, Jesus the Son of God, let us hold fast our profession.* Mark the last clause. Heb. 4. 14, 15.

For we have not an High-Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. Infirmities here must not be understood of sin, the Text bars that; but such a weak nature as is constituted of flesh and bloud, liable to pains, grief, hunger, and wearinesse. *And he was found in fashion as a man*; and that, I think, is *more hominis*. Now this man *is*, (not *was*) but is our High-Priest in the Heavens; and not as *Fox* hath it, *was* of the seed of *Abraham*, but *is* so.

A few Instances more yet.

And they that are false Ministers, preach Christ without. Your carnal Christ is utterly denied by the light. Your imagined God beyond the Stars. But none can witnesse this, whose eye is outward, looking at a Redeemer afar off. So much of the proof of their denying that man to be Christ. Smith prim. p. 9. Sword of the Lord, &c. p. 24. Shield of the Truth, p. 30.

SECT II.

I must not say, that the *Quakers* do not own a *man* Christ; for that they frequently in their writings and sayings expresse such a thing: but I desire that none will be offended, that I will not take *Chips* for *Guincys* or *half-Crowns*, because some silly Cheats would put them upon me under those *valuable names*: much more ought I, and every one else, take heed of receiving that for *Christ*, which God the Father hath

not *ſealed*, becauſe men of what countenance ſoever will perſwade us it is no other; whilſt by the very *Candle-light* of *meer reaſon*, it will appear to be a meer fancy. If I ſhould ſay no more, but that it is an abſurdity as big as an impoſſibility, for a man conſtituted not only of a ſoul, (for that may be crowded into a little room) but a body of fleſh, bloud and bones, to be within a man; ſurely no woman with child ready to be delivered, would by her ſwelling and bigneſs proclaim it to the eyes of all beholders more effectually, than ſuch who ſhould be ſo inmated.

S. 2. And although they talk of all this being by *faith*, they muſt give me leave to tell them; that though faith in Chriſt be ſo in the heart of a believer, that it doth thereby enjoy the bleſſed effects and fruits of the Redeemer; yet while the faith in Chriſt is in the heart, the man Chriſt in his perſon, or if you will, his glorified body, fleſh, bloud and bones, is as far from them, as beyond the viſible Heavens. And I care not if I mind you of the Popiſhneſs of their conceit, near of kin to Tranſubſtantiation, (but that is but an Infant-abſurdity to this) that one ſingle body, one individual man of fleſh, bloud and bones, ſhould be entirely in ſo many places at once, as in every *Quaker*; yea, every man and woman in the world. But it may be the *Quakers* being the only Maſters of the *Myſteries*, can ſay more for it than we can imagine, I am ſure more than any man in his *wits* can believe.

ſ. 3. Let us therefore give them the hearing, before we diſmiſs this importunate Candidate with *Ignoramus*, or a condemning Verdict. *Now the woman here hath a husband to ask at home, and not uſurp authority over the man; but Chriſt in the Male, as in the Female, who redeems from under the Law, and makes free from the*

Fox *great myſtery*, &c. p. 286.

the Law, the man may ſpeak: Chriſt in the Male and Female, who are in the Spirit of God, are not under the Law; but the Whore who drinks the bloud of the Saints, is gone from her husband from under the Law, to ask the Whoremaſter that doth drink the bloud of the Saints, which Chriſt the ſeed judgeth upon, to whom he gives judgment. I have tranſcribed the more of this Anſwer of *George Fox*'s, that you may ſee what ſpiritual rare matter the *Quakers* ſwallow from the hand of *Fox*'s *infallible and inſpired Authority*, the *Chief* among that Sect. The non-ſenſe and rarity of the Expoſition of the Apoſtles Inhibition of Womens ſpeaking in the Church, I ſhall leave you to conſtrue and deſcant upon: But you find him owning a *man* Chriſt, *in* the Male, and *in* the Female. The cleareſt Expoſitor that I have met with among the *Quakers*, of this *Myſtery*, is *Iſaac Pennington*. Two paſſages, of many, I ſhall quote out of him.

Was not the Word made fleſh? And did not the Word made fleſh dwell and appear in a Tabernacle of fleſh? and cauſe the glory of his own divine fleſh to ſhine through the earthly fleſh? §. 4. Pennington's *queſtions to the profeſſors of Chriſtianity* p. 29.

Is it the fleſh and bloud of the body which was prepared for, and taken by him, wherein he tabernacled and appeared? Or is it the fleſh and bloud of him, who took, tabernacled and appeared in that body? For that which he took upon him was our garment, even the fleſh and bloud of our nature, which is of an earthly periſhing nature; and his fleſh, and bloud, and bones, are of his nature, &c. p. 20. The ſcope of this *judicious* Author, in many Pages, (a *non*-ſuch for new diſcoveries) is, to let us know, that there was a *heavenly, ſpiritual, divine body*, conſtituted of *fleſh, bloud and bones*, in which Chriſt came from Heaven; and that he put *that* body into the *other* body of our nature, which he took of

the Virgin; and that *outermost* body of our nature he left behind, when he aſcended into Heaven, no body knows where. And this *heavenly, ſpiritual body* (nothing of kin to *Abraham*, *David*, *Mary* according to the fleſh) is the *man* Chriſt, which is *in* the *Quakers*; and ſo the *Quakers* are as *compleat Chriſts* as ever the Son of *Mary* was: for they alſo have the divine nature of Chriſt dwelling in a body of ſpiritual fleſh and bloud, and that dwelling in thoſe their bodies which we ſee, and are but the outward tabernacles of the *God and the man Chriſt Jeſus*. And when they ſpeak, and what they act, all is but the words and deeds of this *man Chriſt*, within the bodies of every he and ſhe-*Quakers*; and ſo no more *they*, but Chriſt *in* them. However ridiculous this may ſeem to be, it is no more but what they as *ſeriouſly* own, as any Article in *their* Creed. I ſay no more on this particular, but that he that can digeſt ſuch fables as theſe, hath a ſtomack hotter than an Oſtrich.

SECT. III. The *Quakers* in their opinion of the divine nature of *their* Chriſt, are exceeding ſuperfluous: and they have not more diminiſhing thoughts of the humane nature of the *true* Chriſt, whoſe body they have doom'd to periſh into *duſt and corruption*, than they have magnifying apprehenſions of the divinity of their *falſe* Chriſt.

Their Tenet which I am next to conſider, is, *That every man and woman in the world, have in them a ſaving light from Chriſt and this light is no other but Chriſt, the Saviour and God eternal, and there is no other Saviour but it.* It hath been the opinion of ſome (before the *Quakers* known in the world) that by the redemption of Chriſt (called univerſal) all men have a *ſufficient* light given them from God, the utmoſt improvement of which will

prove

prove *saving*: but *far* were they from accounting this light to be the *Christ* the *Saviour*. However alien my thoughts may be from this Tenet, it is not my work here to consider it; But that peculiar to the *Quakers*; that the light within every man is *Christ*, and the *only* Saviour and *very God*.

Although there are none of them will stick to proclaim this on the house-top, yet I shall for general satisfaction give it you under their hands, *And no one knows salvation, but who knows this, Christ in you who is the salvation; and where he is within, there is salvation.* § 2. *Fox great mystery* &c p. 8.

And this [*Christ in us*] *is he in whom our salvation standeth, as the Mediator between God and man, the man Christ Jesus.* *Smith Cat.* &c, p. 64.

And we also know and believe, that he is the same Christ in us, which in dispensations past did humble himself to the Cross. p. 71.

And you, whom the Prince of the power of the air hath led out of me you scorn me, the light in you —— They have disobeyed it, and called it a natural light; and ye have said, that I the light am not able to save those that believe in me. § 3. *Fox the younger*, p. 49, 50.

That if you would believe and wait in me the light, —— I will purge out all your iniquities, and forgive all your trespasses, and I will change your nature, and I will make you new creatures, if you will hearken to me, and obey me the light in you. p. 54. How confident they are of this to be true, may be seen in a bold adventure.

If ever man be justified by his Maker, otherwise than by believing in Gods Covenant of light, which in the conscience bears its testimony against all iniquity —— then let me for loving invitation, ever be condemned from the presence of the righteous God. *Martin Mason's* p. 1.

My design is to do two things. First, To consider the

the Scriptures, which they lay as their principal foundation, and chief corner-ſtones in this building. Secondly, Prove by Scripture and Reaſon, the falſity and abomination of their Errour.

SECT. IV. *That was the true light, which lighteth every man*
John 1.9. *that cometh into the world.*

The Expoſition of theſe words I ſhall give, (according to what the Lord hath enabled me with) and refute what the *Quakers* give as the meaning of it, and conclude from thence.

We ſhall not queſtion that the Relative *that*, hath for its Antecedent, and is to be underſtood of the *Word which was in the beginning, which was with God, which was God, by whom all things were made, the light of men*, &c.

§ 2. The ſpecial Character of this Word, who was God and Creator, that was the *true light*, I thus explain: Light is taken properly for that which doth manifeſt or diſcover any thing; ſo Chriſt is *light*. *But is now*
2 Tim. 1. 10. *made manifeſt by the appearing of our Saviour Jeſus Chriſt, who hath abolished death, and hath brought life and immortality to light through the Goſpel.* The meaning is, That that ſalvation eternal, which God had purpoſed to give to his people, which could not be ſeen in the purpoſe of God as ſuch, is, by the appearing of Chriſt in the fleſh, and therein tranſacting and declaring this ſalvation and eternal life, abundantly
2 Cor. 4.6. diſcovered. *For God who commanded the light to ſhine out of darkneſs, hath ſhined in our hearts, to give the light of the knowledge of the glory of God in the face of Jeſus Chriſt.*

And as *light* properly is that which makes manifeſt, ſo metaphorically it is that which *comforts and rejoyceth*: And as the firſt is put in oppoſition to ignorance,

norance, or the absence of the means of knowledge; so the other is put in opposition to affliction, grief, distress, which are so frequently called *darkness* in Scripture, that I need not turn to their Instances. And I do not in the least doubt, but Christ the Word is here called *Light* in both respects, and that eminently: for, as he discovers the gracious thoughts and purposes of God for the salvation of man, it hath in its open hand the light of comfort; they are glad tidings, and gladding tidings. And this I take to be the import of the fourth verse, *In him was life, and the life was the light of men*: that is, the salvation and life eternal of poor sinners, was wrapt up in Christ as God, who being so qualified was capable of working it: and this consideration of God manifest in the flesh for those ends, is matter of strong consolation, as being an Adequate and sufficient Foundation for Faith to build on. John 1.4.

§. 3. The qualification of this light, the *true* light, comes next under consideration. *True* is taken in opposition to *false*, but so we are not to understand it here. *True* is taken in opposition to *types and shadows*; so Christ is the true light, which all the types and shadows in the Mosaical Dispensations were not, no more than the picture and pourtraiture of a man drawn with the dark lines of Charcoal, are the man they so express; or the figures for a thousand pounds in a Bond or Bill, are the money. And this is the true Exposition of the 23d Verse of the 4th of *John*: God never accepted in-sincere and hypocritical worshippers under the Old Testament-Dispensation. But the question being of worshipping at *Jerusalem*, or Mount *Gerazim*; he tells her, as his sense, that question was now almost out of date, for that the Temple being but a shadow and figure of Christ and Gospel- John 4.23.

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ſpel-worſhip, they were now ſhortly to uſe thoſe ſhadows no more, Chriſt being come, and the Goſpel-Spiritual-worſhip, which they were but prefiguring of.

f. 4. Again, The *true* light is to be underſtood of the light eminently conſidered; and ſo, though *John* was a true light, and by Chriſts own teſtimony a burning and a ſhining light, and ſo the Prophets were true lights; yet Chriſt excelled them all in light, as the Sun doth the Stars. Heb. 1. 3. *The brightneſs of his Fathers glory, and expreſs Image of his Perſon.* So that while they gave a more dim and imperfect light, Chriſt ſhined as the day-light. In the Text laſt mentioned, he is to be underſtood of Chriſt in the fleſh, before his Aſcenſion.

f. 5. Laſtly, By *true* light we may underſtand, his being that light to whom, and of whom all the Prophets bare witneſs: as *Iſaiah* did not ſpeak thoſe things read out of him by the Eunuch of himſelf, but of Act. 8 34. *Jeſus Chriſt*, as *Philip* expounded them to him. I now proceed to the efficacy of this light, wherein lies a great part of the Controverſie. *Which lighteth.* It is not to be doubted but this light doth give light, both in reſpect of manifeſtation, (which may be of that which is matter of terrour) and alſo of comfort to a miſerable world, by ſin and its effects. But I pray how will it follow from hence, that Chriſt is within thoſe whom he lighteth? Truly no more than the Sun in the Firmament is within every one it affordeth light unto.

But it is the ſcope of ſome pages in *William Pen*'s late piece, to prove, that φωτίζει ſhould be rendred, not *lighteth*, but *enlighteneth*; which pages he fills with the Authority of both Latine and other forreign Authors.

But

But by this I perceive he is as very——as those Physitians who impose severe abstinence on others, but they themselves will take their Cups off, and their good Cheer, to wantonness and giddiness. *Spirit of Truth, &c. p. 53. Gr.*

I return to the business in hand, and grant that most Translators render it *enlighteneth*. But what helpeth it? 'Tis never the more the *Quakers* light *within*: for a seeing Faculty can do nothing alone, no more than the best eyes in the head without a light *without*, as a *medium* by which to discern objects. And this faculty of mans understanding is enlightened by Christ so, as that by his light it is made capable to discern the Face of God shining on sinners, according to the import of the Covenant of Grace: and that enlightening may be no more, Two Scriptures will evidence. First, that concerning *Jonathan*: *And dipt it in an honey-comb, and put his hand to his mouth, and his eyes were enlightened.*—— *See, I pray you, how mine eyes have been enlightened.* If the *light within* be no more in the Conscience than the honey was in *Jonathan*'s eyes, it will make little for the *Quakers* notion of the light in the Conscience to be very Christ, and not only his manifestations, which are his acts and influence, not himself. §. 7. 1 Sam. 14. 27, 28.

The other Text is more plain to the purpose. *His lightnings enlightened the world, the earth saw, and trembled.* If by the earth be not meant the men on the earth, and by the world the men in the world, lightning was not likely to be seen by, or help them so to see, as to effect trembling; unless you will say, the meer Animals were intended. Well then, the world was enlightned by Gods *lightnings*, that were totally without them; whether their seeing by those lightnings have respect to the objects of their bodily eyes, or to God the object of the eye of the mind, who §. 8. Psal. 94. 4.

who is in a good measure made known by his mighty and terrible works.

p. 10. But if you will needs have the *enlightning* in the Text, to be a bettering of the faculties of the mind, to discern its spiritual concerns; I grant, that the Lord *Jesus Christ* did by his redeeming work merit, and doth now by his Spirit effect that great good in his people; and they have thereby better understandings, and a more pure and faithful conscience than others: But that Christ by being (essentially considered) in the conscience of every man, should be its enlightning, is a most base dishonour to his Divine Majesty; for what is it less, than to render God under no better notion, than the qualification of the faculty of a pitiful creature? Therefore however it be expounded, it makes nothing for the *Quakers light within*, or rather the enlightning within, to be the Being of Christ.

p. 11. *Every man.* If this phrase be taken strictly in its full latitude, intending every individual, without exception, Christ enlightning must be understood so doing as *Creator*, not as a Redeemer; which Exposition hath a better countenance from the *Context*, than any thing that can make on the *Quakers* side. For the Evangelist treats in the introductory Verses of *Christ* as the Universal *Creator*; and by consequence the eyes of the body and mind (by which both are enlightned) are creatures of his framing. This is the opinion of many, (Superiours to me in judgment by far) and I shall not contradict it; but modestly, and with submission, offer my opinion. But if that be right, (which all the *Quakers* in the world are not able to prove, it cannot be so understood) the *Quakers* may quit this Text, as doing them no service. Some have affirmed that *John* wrote

wrote *his* Gospel, upon the occasion of the Heresie of *Ebion* and *Cerinthus*, in denying the Eternal and Divine Nature of Christ.

But suppose it be to be understood of Christs enlightning as Redeemer, and so the enlightning to be with respect to the *Gospel-discoveries*; it need not (it cannot lightly) be understood of all universally. Why more than that Text? *Whom we preach, warning every man, and teaching every man*, &c. Sure the Apostle being but a man himself, could not warn and teach every man without limitation; it must therefore mean *all* that he preached to, or rather the Professors of Jesus Christ to whom he preached; he thus taught and warned. *Commending our selves to every mans conscience*, &c. There were many that never heard *Paul*, nor heard of him; therefore it must be understood, that he had been so faithful, that he deserved commendation from all (and had it from those whose consciences were pure) to whom he ministred. Well then, why may it not be understood thus? Every man that *is* enlightned with a spiritual Gospel-light, is enlightned by *Christ*. I will shew you a Text of the like form, which must be so construed. *The Lord upholdeth all that fall, and raiseth up all those that be bowed down.* Sure it means, that all that are upheld, are upheld by God; and all that are bowed down, and raised up, are raised up by God.

f. 12. Col. 1. 28. 2 Cor. 4. 2. Psa. 145. 14.

Yet I rather incline to take the *every man* to be Jew and Gentile, without those limitations of the Covenant, dispensed before *Christ came*. The Prophets, the Temple, the Sacrifices, and all those typical Representations of *Christ*, were restrained to the Church of *Israel*, till the coming of *Christ*. To them were committed the Oracles of God. The Disciples

f. 13.

must

must not go to preach the Gospel in the ways or places of the Gentiles. *Peter* is of opinion, he must not converse with those who were Gentiles, as a Preacher of the Gospel. The Jews are offended with him for going on so good an Errand, till they heard his Commission from God, and the blessed effects of his Ministry. But they are quickly informed of the Partition-wall being broken down, and imployed according to their Commission, to *teach all Nations*. And as I take it, it gives a good countenance to this Exposition.

p. 15. I have but one Hill more to get over, and that is, Whether the Participle ἐρχόμενον, refer to τὸ φῶς, or to πάντα ἄνθρωπον: and so, whether it may be read, *The light* coming *into the world enlightneth every man*; or *every man* coming *into the world*, *the light* [Christ] *enlightneth*. As I said before, if it should refer to man, every man in the very instant of, or before his birth, Christ enlightneth: it must be meant of created faculties in the natural body, as eyes, reason, *&c.* and so Christ as Creator enlightens all: for experience and sense (without any one instance to controul it) will tell us, that none can believe without hearing, nor hear without a Preacher, for all the talk of some of the preaching Stars, and others of the preaching Gospel-light in the Conscience. Shew us the man that can express any thing of Christ, or the Covenant of Promises, that never had any other means.

p. 16. But there is a reason in the Text gives such a countenance to referring it to the light, as will not easily be found for the contrary. *That was* the true light, not *this* or *this is*; which plainly imports, not the light *Christ*, as he is now in Heaven, nor as present with *John*, and his contemporary Saints, when he wrote

wrote the Gospel, (for then it would have been *this*, or at least that *is* the true light, *&c.*) but it clearly points at Christs appearance in the flesh, in his state of humiliation, wherein he transacted mans salvation, and conversed and shined among men, as he shall never do over again; that state of Christ which was when *John* wrote his Gospel past. And this construction is the very scope of the words, *viz.* That *Jesus Christ* (who was shadowed out formerly by types and figures, and whose Ordinances for conveying knowledge and grace to the sons of men, and which were the ordinary acceptable ways of Gods worship, were afore-time restrained to the Temple and Jewish Church) was manifest in the flesh; and therein fulfilling his work as Redeemer, hath abolished those strait dispensations, and broken down the partition-wall between Jew and Gentile, making no difference, but shining by his Ordinances and favour on either indifferently; so rising as a Sun of righteousness, to give light to the whole world, without any restraint by his Ordinance or appointment, whereby those Prophecies are fulfilled: *And he said, It is a light thing that thou shouldest be my servant to raise up the Tribes of* Jacob, *and to restore the preserved of* Israel; *I will also give thee for a light to the* Gentiles, *that thou mayst be my salvation to the ends of the earth.* So it seems he was not so at the time of this Prophecy, although he were then the Divine and Eternal Being, and he who should in time come, and redeem and save by his actual Merit. *I the Lord have called thee in righteousness, and will hold thine hand, and I will keep thee, and give thee for a Covenant to the people, for a light to the Gentiles.* This speaks still of Christ to come as such a light. Isa. 49. 6. Isa 42. 6.

Let

Let us consider that passage in the *Song* of Simeon: *For mine eyes have seen thy salvation, which thou hast prepared before the face of all people, a light to lighten the Gentiles*, &c. So that the appearance of *Christ* in the flesh, in that body which *Simeon* took up in his arms, was his being prepared to be a light to lighten the Gentiles. *Now* this light was present: And in the Text agitated, *John* 1. 9. This light was *past*, that is, that appearance and work of Christ, which made way for the salvation of God to be divulged, and its ordinary means to be enjoyed by all indifferently: This *was* the true light. *God was manifest in the flesh —— preached unto the Gentiles.*

Luke 2.30, 31,32.

1 Tim. 3.16.

SECT. V. The second Text they usurp, is in *Romans* 10. 8. *But what saith it? The Word is nigh thee, even in thy mouth, and in thy heart; that is, the Word of Faith which we preach.* This Text joyned with *John* 1. 1. *In the beginning was the Word, and the Word was with God, and the Word was God*, they build their Tenet upon; that Christ the Word is *within* every man: as upon the Text before agitated, they affirm, that he is within them as a saving light. Let us first consider, whether *the Word*, in this Text, be of the same sense and import with that in *John* 1. which speaks of Christ the Personal Word. That it is not so, but the Doctrinal Word, is plain from these Considerations.

Rom. 10.8. opened.

1st. 2. Deut. 30.14 opened.

First, The Apostle doth in these words allude to the words of *Moses*, Deut. 30. 14. *But the Word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayst do it.* This *Word* in *Deuteronomy* is said in Verse 10. to be the *Commandments and Statutes which were written in the Book of the Law*; which Book they had among them, and by that means had the contents

contents of it in their heart, either in the love of it, or by rote; as we use to say, a writing is gotten by heart, when it is treasured in the memory; and it was in their mouth, by profession or discourse.

Secondly, the Apostle gives the same answer to a supposed Objection, How shall we know what is our duty? How we should please God, and be blessed therein? saith *Moses*, 'Tis no such difficult thing for you to know this; for what you have gotten into your heart out of this Book of the Law, and what you have in your mouth by discourse and profession, that is it you should observe and do. So the Apostle, if you suppose while we preach salvation by Christ, whom you must receive, that we preach impossibilities, for that the person of Christ if in Heaven, or in the grave, he is out of your reach; this will cure your mistake, to consider; that as the Word of the Law which *Moses* taught and wrote, was in the heart and mouth to do it, so the Word of faith, or to be believed, is in your heart and mouth to believe and confess it. And this will as effectually save you, as if Christ in his person were in your arms, yea and more too. And that this is his sense, is plain in Verse 9. *That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.* Rom 10.9.

§ 3.

The third Consideration is, That the word that is said to be in the *heart* is said also to be in the *mouth*, and we all know what manner of word uses to be in the mouth, that it is a word *saying* or *speaking* while it is there; such as that spoken of in *Samuel*, *tidings in his mouth*; or that in *Esther*, *As the word went out of the Kings mouth:* therefore it cannot be meant of Christ; but that *speech*, those *sayings*, which are or may be spoken, as in the Gospel when preaching, or when written. Fourthly

§ 4. τὸ ῥῆμα 2 Sam. 18. 25.

§ 5. Fourthly. Both that in *Deuteronomy*, and this word in the *Romans*, are ſaid to be in the heart and mouth of thoſe who were the Church of God, as *Iſrael* was to whom *Moſes* ſpake, and the *Romans* to whom *Paul* wrote; and ſo were taught by the one the truths of the Law, by the other; of the Goſpel. It ſorrily follows from hence, that it is in the hearts of all men.

§. 6. Laſtly, The Apoſtle agitating this argument farther Verſe 14. *How ſhall they call on him of whom they have not heard?* He doth not tell them, Chriſt Jeſus the Word will preach himſelf, and he is in the heart where if you will but ſtand ſtill, and wait and liſten, you ſhall hear him teach you all things, as is the *Quakers* Doctrine. No, but he tells them in Verſe 17. *So then faith cometh by hearing.* (ſo ſay the *Quakers*, too) but of whom? Verſe 15. *Of them that are ſent*, them whoſe feet are beautifull for the ſake of the glad tidings of the Goſpel of peace which they bring. And theſe are more than that one perſonal, or (as the *Quakers* phraſe it) eternal Word, Chriſt; for they are expreſſed by *they*, *them*, which are plurals; but Chriſt is but one.

Rom. 10 17.

§ 7. Yet from this Text do they moſt confidently avouch Chriſt the Word who was in the beginning, and who is God, to be in the heart; and not only in the hearts of the Saints and Believers, but in theirs alſo, who are the moſt wicked and ignorant among the ſons of men. And I have by a grand *Quaker* been given the lye in the Pulpit, for expounding the Word in *Jer.* 23.20. of the Word of the Lord Doctrinally conſidered; and this Text in the *Romans*, produced with no more but confidence, and of that enough to prove me ſo.

There is a paſſage of *Willam Pen's* either in his Book

Book called *Sandy foundation, &c.* or else *The Spirit of Truth, &c.* which is this, (at least the matter of it) *That Christ is most eminently the Word, all will agree, or none will deny.* I have not time to look it: But I shall say thus much to antidote that fancy; That that is most eminently the Word of that species, about which we contend, which is most properly so; (though other considerations may render Christ the Word more eminent in another kind) and not that which is sometimes, but improperly so called.

Christ is called a *Lion*, a *Door*. 'Tis true, Christ as God is more eminent than all things beside in Heaven and Earth; and we use to say, (and do not yet repent it) that all (uncompounded) good things are eminently in God. So, as there is strength and courage in a Lion, with respect to strength and courage, Christ may be said to be eminently, most eminently strong and couragious; but to be the most eminently a Lion, would be a strange and untrue expression of Christ: For, *Forma dat esse*; and he that is without the form that gives the being, cannot be so eminently such, as the meanest that hath the true form. And that the Word Christ is only so analogically, I have shewed, and the definition of a Word, in the second Chapter. I desire Mr. *Pen* to consider better next time, and not think every body else not a hairs breadth beyond his size.

A third Scripture I am willing to explain, to fence the weak against the *Quakers* seductions, is 2 *Pet.* 1. 19. *We have also a more sure word of prophecy, whereunto ye do well to take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.* This *more sure word of* SECT. VI

 prophecy,

prophecy, compared with a voice from Heaven, which *Peter*, *James* and *John* heard, expreſſed in Verſe 17. is by *Peter* affirmed to be rather to be credited, than that, or any other immediate Revelation. By the *more ſure word of prophecy*, is meant thoſe prophecies written in the Old Teſtament, which are called, verſe 20. *Prophecy of Scripture*; and are called, *The light that ſhineth in a dark place*; as Prophecies ſhine, but with a dim light, (yet are welcom, and give ſome light) comparatively with Providences, which are the fulfilling of thoſe Prophecies.

The *dawning of the day*, and the *day-ſtar* ariſing in their hearts, cannot be meant of *Chriſt*, known and received by faith to ſalvation, and ſanctification too, in ſome meaſure: for ſo he was riſen in their hearts, when the Apoſtle wrote this; or elſe he would not have ſaid them to *have obtained like precious faith* with him, and others the Apoſtles and Saints, which he doth in verſe 1. as the direction of his Epiſtle.

§. 2. I therefore conclude, that the ſenſe is *this*, He exherts them to be intent on the Propheci:s, (whether verbal or figurative) which had reſpect to (not only the coming of the *Meſſiah*, which they believed already, but alſo) the aboliſhing of the *Moſaical Rites*, and conſtituting in their room the ſpiritual and *Goſpel-adminiſtration*, till thereby they were convinced of that truth; which is called, the *dawning of the day*, and the *day-ſtar*, with reſpect to its light, and beauty, and reality, above the *Moſaical* Ceremonies and Rites, which were but dim night-ſtars in compariſon; or till they were convinced, that the day of the Goſpel-realities was come, and ſo the night-ſhadows of the Law to be done away.

§. 3. The grounds I have for this Expoſition are theſe, added to the former. *Peter*, the P.n-man of this Epiſt'e,

piſtle, is ſaid to be the Apoſtle to the Circumciſion, *as the Goſpel of Circumciſion was to* Peter. And Gal. 2. 7.
therefore we may gather, that thoſe to whom he wrote were Jews, whom the Scripture ſpeaks to be zealouſly addicted to the Law of *Moſes*. And this is farther confirmed, by his direction of them to the heeding of the Scripture-Prophecies, which few but the Jews were acquainted with, or did own as worth the heeding, except the converted Gentiles, of whom there was no danger that they ſhould Judaize, unleſs moved thereunto by ſuch of the Jews as needed this conviction. This to me is ſufficient; I leave the grounds for others to conſider.

One Text more I ſhall weigh, and then I judge I *p.* 4.
have done enough to ſatisfie thoſe that are willing, how the *Quakers* abuſe thoſe Texts which are not ſo eaſily underſtood as ſome others, to their own and others deſtruction. *To whom God would make known what is the riches of the glory of this myſtery a-* Col. 1. 27.
mong the Gentiles; which is Chriſt in you the hope of opened.
glory. From hence they conclude, they have *very Chriſt*, his Being and Eſſence within them.

It will not be eaſily refuted, that the hope of glory is to be underſtood to be in them; which being a hope in Chriſt, the crucified *Jeſus*, was ſuch a myſtery as the Gentiles called fooliſhneſs. *But we preach Chriſt* 1 Cor. 1. 2.
crucified, to the Jews a ſtumbling block, and to the Greeks fooliſhneſs. For Chriſt to be *in* them (rightly underſtood) would be no ſuch hard matter for the Gentiles to believe, (who underſtood Metonymical phraſes very well) as to believe ſuch a glory to be attained by faith in, and obedience to the Laws of a man, who died as a Malefactor; and that this death of his ſhould reconcile God to man, with the addition of ſuch a purchaſe. But becauſe it is a truth, that

Christ is *in* Believers; I shall therefore say that (which with the blessing of the Lord to a willing mind to be instructed) will prove convincing.

§. 5. First, The *man* Christ that was nail'd to the Cross, the *Quakers* do not believe to be *in* them, nor that he hath a being or life, nor can he be *in* them in his person as a man, if they had a sounder faith. For the God-head of *Christ*, that is, (with respect to his Being and Essence) is every where, and every
Jer. 23. 24. where alike: *Do not I fill heaven and earth, saith the Lord?* So that with respect to the infinite Being of God, who comprehends all things, he is *in* every thing at all times, and nothing can be void of his presence. So that if this be it you mean, the Saints have no more priviledge than any other creature whatsoever. But it remains that Christ is *in* his people by his graces, wrought by his Spirit, which is his Image and Likeness; by his love, which hath a uniting nature to its object; as we say, such are *one* who love dearly: Every man *is* where he *loves*, more than where he *lives*: And so also where he is beloved; for that will make him frequently thought on, and a man to be sensible of his good or hurts, as if he himself enjoyed the one, or suffered the other. And he is said to live in the hearts of his people by *faith*, as faith believes how lovely and desirable he is, and so loves him, and works all those other graces in the soul which are his Image; and do as effectually possess the soul for *Christ*, and to his use and interest, as a faithful friend can do: According to that Text, *That Christ may dwell in your hearts by faith, that ye being rooted and grounded in love*, &c. You know what the
Eph. 3. 17. Scripture saith of faith, that it *worketh by love*.

§. 6. So that in very deed, Christ both as God and Man, doth live in all his Saints, but not in his person, but by

by the manifestations of his love and glory, his works and Image in, and on the soul. And this is enough to satisfie those that are sober, and are contented with, and rejoyce in those priviledges which God affords to his Children; which are enough to render them blessed, rather than those which pride and ignorance will chuse, like our first Parents, to be as Gods, and pay dear for the delusion.

Having stripped them of these *Texts* wherewith they fortifie their *light within* to be the Christ and Saviour; and proved, that the Man *Jesus* of *Nazareth*, in whom dwelt, and *now* dwelleth the fulness the God-head *bodily*, is the Christ of God; and not the man *without* the God-head, nor the God-head *without* the Man-hood, I shall resume my Argument: That this Christ of God the *Quakers* disown and deny, and set up in his room and stead another, *viz.* the light *within* every man: and therefore disown and deny the true *Christ*, and set up another in his room, which is not the true *Christ*, the Christ of God. SECT. VII

The *light within* every man, was not born of the Virgin *Mary*: It was not the *light within* every man of which *Mary* and *Joseph* were said to be the Parents: It was not the *light within* every man, that was arraigned before, and condemned by *Pilate*: It was not the *light within* every man, that was crucified (being hanged on, and nailed to the Cross of Wood) without the gates of *Jerusalem*: It was not the *light within* every man, that was laid in the Sepulchre of stone belonging to *Joseph* of *Arimathea*, that rose out of that Sepulchre, that eat and drank after his Resurrection with the Disciples, that shewed to *Thomas* the prints of the nails that nailed his hands and feet to the Cross, that ascended up into

Heaven in the ſight of the bodily eyes of the Diſciples; but the *Chriſt* of God was *he*, and is *he*, that did and ſuffered all theſe things: Therefore it is a moſt ſtupendious contradiction, to pretend to believe the Scriptures, and that they own the *Chriſt* to whom the Scriptures bear witneſs; and yet ſay, *The light in every man is the Chriſt and only Saviour.* And that the God-head of Chriſt ſhould be *within* every man, or any man breathing in the Quakers ſenſe, I have ſufficiently refuted already: yet I ſhall offer a few of many Arguments farther to convince, That the *Quakers Chriſt* is not the *true Chriſt* and Saviour.

§. 3. They call their *light within* the *ſeed.*

Naylor *Lov to the loſt.* p. 3. *That he regards not the ſeed of God, which is fallen under all this death and darkneſs; ſo long as the creature will but hearken to him [the Serpent] and his lying promiſes, he will lead him from one thing to another in things without,* &c. 'Tis a ſtrange *Chriſt*, who is in the power of every man to be brought under death and darkneſs, as long as the world endures; yet this is the *Quakers Chriſt.* Whereas Gods *Chriſt* was dead, but died but *once*; and was offered up but *once* for all, and that *one* offering hath that in it which perfects for ever them that are ſanctified. But how the *ſeed* ſpoken of *Chriſt* in the Scripture ſhould be *in* every man, and yet the Son of *Mary* not be there yea not be any where, is a moſt ridiculous Riddle: for God, or the God-head of *Chriſt*, was not the ſeed of the woman, or *Abraham*, or *David*; the ſeed was the *man Chriſt* according to the fleſh.

Naylor Love, &c. *Preface.* *So to the light of Chriſt, that which changeth not in every one; I appear to be judged——for therein alone, both theſe things and all others that proceed from that root, makes for gathering creatures together, unto that*

one

one name and seed wherein all the nations of the earth are blessed. The Scripture he pretends to is *Gen.* 22. 18. *And in thy seed shall all the nations of the earth be blessed.* But *Christ* as God was not the seed of *Abraham.* Who that understands any thing can be thus deluded, to take the *light within* every man to be the seed of *Abraham*, the *man Christ Jesus.*

The *Quakers light within* cannot be the Saviour, §. 4.
for their light within is, as they say, *God, Father, Son* and *Spirit*, without distinction, and that they are but *one*: whereas the *Christ of God* is the Mediator, and therefore must be distinct from God the *Father*, and sinful man; who are the parties to be reconciled. *There is one Mediator between God and man, the man* 1 Tim. 2. 5.
Christ Jesus. Compare this with *Gal.* 3. 20. *Now a Mediator is not a Mediator of one, but God is one.* Gal 3. 20.
Well then, the *light within*, which the *Quakers* say, is *God* without any distinction, and not the *man Christ*, who was in the womb of *Mary*, cannot be a Mediator, for a Mediator, is not of one, but between two distinct persons. Now this being a truth, where is their Mediator? *God* eternal is not a Mediator to himself, nor *man* a Mediator to himself: so shut out the *Christ without* you, (a middle person between God and sinful man) and you are in a woful condition.

Christ as God separate from that man who was §. 5.
born of *Mary*, is not, nor ever was *compleat Christ.* So that if it should be granted, that the light *within* you were the *true* God, God essential (which is a blasphemy no tender and understanding soul dare come near the brink of) yet I say, your light *within* were not *Christ.* God had no capacity to suffer, to die, to do the Offices necessary for a Saviour and Redeemer, according to the conditions of the Covenant of

grace: and although many were ſaved before *Chriſt* was born and died for ſinners; yet they were ſaved by faith in the promiſed Redeemer who was to come.

Heb. 11. 39 *And theſe all haveing obtained a good report through faith, received not the promiſe.* And therefore untill his Incarnation, he is ſpoken of as Gods Chriſt in *election*, but not actually and compleatly *Chriſt*.

Iſa. 42. 1. *Behold my ſervant whom I uphold, mine elect in whom my ſoul delighteth; I have put my Spirit upon him, he ſhall bring forth judgment to the Gentiles.* Read *Iſa.* 49. where you may with open face behold this truth, in that diſcurſive converſe and expoſtulation between God the *Father*, and God the *Son*. *Wherefore*

Heb. 10. 5. *when he cometh into the world, he ſaith ſacrifice and offering thou wouldeſt not, but a body haſt thou prepared*

rſe ve 7. *me. Then I ſaid, Lo I come (in the volume of the Book it is written of me) to do thy will, O God.* What was this will, but his fulfilling the Law both actively and paſſively as Redeemer? which he could not do as God, therefore God prepared him a body, that body which was born of the Virgin, to which he being united, and therein dwelling, and performing our Redemption, he became actually and compleately a Saviour, and not before. Therefore if you believed aright concerning the *God-head* of *Chriſt*, yet denying his *man-hood* which was made, a created Being, a Being in time; you diſown and deny the *true Chriſt*.

J. 6. And that is a notorious unmanning of *Chriſt*, and denying him, which one of your great Writers ſaith. *And the Scriptures throughout teſtifie of him, and de-*

Morning Watch, p. 4. *clare his unchangeableneſs, who through all* [*ages*] *abides the ſame, what he was in the beginning.* Whereas if the *man Chriſt* were ſo the ſame, he never had a beginning. And the Scripture or you are much out;

for

for they tell us, *When he was twelve years old he went up to Jeruſalem*, and there diſputed with the Doctors; which would have been no matter of wonder, if he had been (as *man*) from the beginning. But if you will read ſuch a myſtery of iniquity, ignorance, and bold perverting of Scripture, as the world was never till of late acquainted with, obſerve what follows out of the fore-mentioned Author. Luk 2.42.

And he [*John*] *was ſent of God to bear witneſs unto this truth, which was; in the beginning.—But that is the true light* (*ſaith John*) *that enlightens every man that comes into the world*, John 1. 9. Obſerve he corrupts the Text and puts *is* for *was* which in my Expoſition of this Text, I ſhew to be the break-neck of the *Quakers* deſign. You may hereby perceive they are ſenſible how much the word *was* makes for my *Expoſition*. But he proceeds, *Here was the light ſhine out of darkneſs in* John, *the morning and the firſt day was come unto him, as was unto* Moſes. A moſt ſtrange, falſe, and abſurd paſſage; to make *Chriſt* to be the *morning* and the *firſt day*: but any thing to worm out our bleſſed Redeemer born in time. In the beginning of his book he tugs hard to have the created *light* and the *day* diſtinguiſhed from the night, to be no other but *Chriſt the light within*: And here he will have it ſhine out of darkneſs *in John*. It follows a *few lines* after, *Then God ſent him to bear witneſs to the light which* in him *was made manifeſt, that all in the light, might believe; and he called to others to behold* him, *and ſaid*, he *was the Lamb of God, and was come to take away the ſins of the world*, Joh 1. 29. (*Mark*) *he beheld* him —— *weigh this truth all ye Prieſts and profeſſors, and ponder it in your hearts.* What cannot the Devil lead men into, who are led captive by him at his will? and make them alſo glory in it, p. 5.

and

and ſtand to't with a (mark) in a *Parentheſis* ; and call on men to weigh their wickedneſs. I am amazed! The *Lord have mercy on us*, and poor weak ſouls, who know not how to eſpy ſuch groſs deluſions as this, That the Lamb of God *John* there ſpake of, was the light *in him*, and which ſhone forth *in him*.

p. 8. John 4. 22. opened

The light *within* every man cannot be the Saviour, for *ſalvation is of the Jews* ; which the light within is not. Theſe words were ſpoken by *Chriſt* himſelf to the woman of *Samaria*, to convince her of the *Samaritans* falſe worſhip. *Ye worſhip ye know not what*, that is, ye know not what to worſhip, nor for what end : The Temple at *Jeruſalem* was a type of *Chriſt*, and the worſhip of God which ſhadowed out *Chriſt*, as the Sacrifices, Altar, *&c.* were reſtrained to that Temple, to ſhew that what-ever worſhip was not performed in *Chriſt*, ſhould not be accepted. Now ſaith Chriſt, You know not what you do, in worſhipping at the Temple at Mount *Gerazim*, for no Temple but that in *Jeruſalem* is a type and repreſentation of *Chriſt*, and withal ſalvation is of the Jews. The *true* Saviour is to be born in the true Church, and from thence to bleſs the world. *There ſhall come out of Zion the deliverer, and ſhall turn ungodlineſs from Jacob* ; That is, out of the *Iſraelitiſh* or *Jewiſh* Church. *For out of Zion ſhall go forth the Law, and the Word of the Lord from Jeruſalem.*

p. 9.

There is one Scripture much abuſed by thoſe I oppoſe, which I ſhall explain before I ſhut up this Chapter. *Wherefore henceforth know we no man after the fleſh, yea though we have known Chriſt after the fleſh, yet now henceforth know we him no more.* This Scripture is by them made a ſufficient ground for their infidelity in the *Chriſt of God*, the Son of *Mary* : for they ſay, he was a man of our nature, of the fleſh and bloud of the

2 Cor. 5. 16.

earthly

earthly *Adam* and nature; as I have already shewed out of their Authors: but therefore he is not to be believed in, which you have had proof of sufficient.

By the flesh, we are not to understand the body, as if he should have said, we are to take no notice of our own, or others, or *Christs* body of flesh: for the Apostle calls them worse than Infidels, who do not provide for the bodies of those who are of their own house: or that we should have no remembrance of *Christ*, as he was in the flesh; for then we must forget and be ignorant of the great mystery and foundation of the Gospel. *Great is the Mystery of godliness, God was manifest in the flesh. But we preach Christ crucified. I determined not to know any thing among you, save Jesus Christ and him crucified.* The meaning therefore must be, That he and his fellow-Apostles did not preach the Gospel for worldly respects, and esteem of men; and please their fancies and humours, for the sake of outward and carnal advantages. The grounds of this Exposition are three among others. §. 10.

First, The subject and scope of the Chapter is the *life to come*, and to perswade so to walk and behave our selves in this world, as those that must quickly be uncloathed of this earthly tabernacle, and be concerned with only the things of another life. §. 11.

Secondly, The end of *Christs* death expressed in Verse 15. *That they which live should not henceforth live unto themselves.* That is, to their outward, temporal interests, as their prime and chief aim, for to their spiritual and eternal selves, they were to live, which are best promoted by living to *Christ*.

Thirdly, From what is expressed in Verse 17. as necessary to making the honour and interest of *Christ* our chief aim. *Therefore if any man be in Christ, he is a*

new

new creature; old things are past away, behold all things are become new. As if he should say, This proves those that are *in* Christ to be *new* creatures; that their aims and ends are holy and spiritual, which is too high for an unregenerate man, whose faith and love to them and concerning them, is much too weak to steer the course of their lives, as those that are bound for *Christ* and Heaven. And as their ends, so the means is altered; for as before they shaped their whole course to please the flesh, 'tis now conformed to pleasing the Lord, and providing for their souls welfare.

§ 12. And whereas it is said, though we have known *Christ* after the flesh, *&c.* It may refer to the Apostles, in whose person the Apostle speaks, (though he himself were not concerned with them) who did sometimes dream of being great in the world, and sharing with *Christ* in an earthly kingdome; but now being better informed, and attained to a higher and more noble degree of spiritual understandings and affections, they were crucified to those childish and carnal designs, and their considerations of *Christ* in his glorified body, and his exaltation in Heaven at the *Fathers* righthand, did raise their souls to a longing after a further and compleat view of his glory, and sharing with *him* in his heavenly Kingdome. This is sutable to the eighth Verse of this Chapter, which hath some Contexture with Verse 16. *We are confident I say and willing rather to be absent from the body, and to be present with the Lord.* Then Christ was not in them as in his Heaven and Glory.

To conclude, I beseech you who are engaged with
§. 13. the *Quakers*, from the good opinion you have of *their* Tenets, or from the other respects which may quickly produce their entertainment; do not think it a light thing, to disown him who must be your Redeemer, or you must for ever perish; or that the difference

between

between the *true Christ*, and any thing else that is so called, is so small, that you may wink and choose, no danger of miscarrying which ever be your foundation. *If ye believe not that I am he, ye shall die in your sins*; was the saying of Truth it self, and he was not the *light within* but the *man Christ Jesus*, who was then in *Judea*, and no where else, who is now in Heaven, not on earth. How is it that the Apostles (whose knowledg of and zeal for *Christ*, is not to be equalled by any of ours) did preach *Christ* so abundantly by the name of *JESUS*, which was the proper name of his humane nature; and as the *CHRIST* which is a name proper to *God* and *man* in one person, he that is the all sufficient *Saviour*, and not by the name of the *light within*? which is not to be found, once in the *Scripture*; and where the words are found, (which *Christ* himself spake) which is but once, it may be a terrible and a seasonable monitor to you. *But if the light that is in thee be darkness, how great is that darkness?* I beg of you once more to weigh what I have written in this Chapter, and beg for you, that the *Lord would give you understanding in all these things.*

CHAP. XVI.

The Quakers *are gross Idolaters; and Quakerism gross Idolatry.*

THere have been great Contests in the world, about the imputation of this Character of *Idolaters*, and what is *Idolatry*? Some have contended, That not only a false worship (though of the *true* God) is Idolatry, and by consequence that those who SECT. I.

who live in the practice of such a worship are Idolaters; but also that any Appendices to that worship of God (which in the substance of it is *true* worship) are also Idolatry, being of mans invention, and added by his own proper Authority, as a part of divine worship: and that so doing is a crime against the second Commandment in the Decalogue, or ten words, or Commandments written in tables of stone.

The proof of my Charge against the *Quakers*, will not depend upon such nice and disputable premisses, but if there be any such thing as Idolatry in the whole world, I shall prove them guilty in the highest degree. And because this Charge looks very big, and would be no small sin against both the principles and persons of those concerned, if untrue; and also that such a crime of theirs is not so visible to the world, as may be within the cognizance and notice of all who converse with them: I shall dispose my Argument plainly and formally.

p. 2. *All those that own and profess that to be God which is not God, are gross Idolaters. But the* Quakers *own and profess that to be God which is not God*: Therefore, *the* Quakers *are gross Idolaters.*

My second proof is in this Argument.

All those who worship that as God (professedly, and according to their professed principles) which is not God, are gross Idolaters. But the Quakers *do so*: Therefore *they are gross Idolaters.*

My first *Argument* I shall first prosecute, and with that perspicuity, as will be apparent to all that are not more blind than Bats. For the first Proposition, *viz. That all those that own and profess that to be God which is not God, are gross Idolaters.* I know none but will grant the truth of it, who (in matters of a religious nature) can discern their right hands from their left.

The

The *Minor* or ſecond propoſition of my *Syllogiſm*, I am concerned to confirm. Here will be the iſſue depending; and if this be throughly proved, no man convinced thereof, but will ſit down by the concluſion, That the *Quakers are groſs Idolaters.*

I ſhall manage my proof of this by theſe two *Syllogiſms.* §. 3.

They who own and profeſs the light within every man to be God, own and profeſs that to be God, which is not God: But the Quakers *do own and profeſs the light within every man to be God*: Therefore, *The* Quakers *own and profeſs that to be God which is not God.*

Again, *They that own and profeſs the ſouls or ſpirits of all or ſome men, which are conſtitutive parts of all or ſome men, to be God, do own and profeſs that to be God which is not God*: *But the* Quakers *do own and profeſs ſo*; Therefore, *They own and profeſs that to be God which is not God.*

The firſt *Syllogiſm* I ſhall manage in the firſt place, the *Major* and *Minor* of which I ſhall fully prove. And although ſome have attempted the conviction of the *Quakers*, by ſhewing the natural faculties of light *in* man, to be far ſhort of what they aſcribe to it, I ſhall not go their way to work; for ſo long as the *Quakers* hold their *light within* to be *Chriſt* or *God*, 'tis vain to reſtrain it to leſs than infinite. And I having to do with thoſe, whoſe opinion of the *light within* depends on ſuch a conceit, I ſhall prove the light *within* every man not to be Chriſt or *God*. For the proof of the firſt propoſition, I muſt prove, That the light *within* every man is not *God*: and in ſo doing, all that is requiſite to the firſt propoſition will be diſcharged. §. 4.

That the light *within* every man is not God, I prove thus:

That

Arg. 1. *That which hath not power in it to dispose and order the wayes of a man is not God: But the light within every man hath not power in it to dispose of the wayes of a man:* Therefore, *It is not God.*

§ 5. The first Proposition will be granted by all who own the omnipotence of God: take away that and you un-God him.

The second Proposition I prove from *Jer.* 10.23. *O Lord, I know that the way of man is not in himself, it is not in man that walketh to direct his steps.* If it be not *in* man, it is not *within* man: I cannot say that to be *within* me, that is not *in* me; though that may be said to be *in* me, that is not a part of me. So then, if the prophet *Jeremy* were not mistaken, there is nothing *in* man, or *within* man, that hath the power to dispose or wisdome to direct his steps; but he may either fail in directing unwisely, or for want of power to perform what is well directed or determined: Therefore I must conclude against the *Quakers*, *That the light in every man is not God.*

Arg. 2. § 6. *That which is not infinite and immense, or without or beyond measure, is not God: But the light within every man is not infinite and immense, or beyond measure* Therefore, *The light within every man is not God.*

The first proposition I prove from *Psal.* 47. 5. *Great is our Lord, and of great power; his understanding is infinite.* To say, That which is infinite is not beyond measure, is a contradiction in it selfe. The second proposition I prove by their own confession; and grant, There is scarcely any one thing more frequent in their Writings, than to talk of the measure of *God*, the measure of *Christ*, the measure of the light *in* men. *But turn your ear inward, to that measure of light in you.* I could fill a volume with Instances of this nature, how they measure out the

Farnel's *Shield of the truth.* P. 42.

light

light within and *Chriſt*, and *God*, and the Spirit: but none of them will deny this.

It is a horible abomination, for men through their groſs and dark conceits thus to diſhonour God; to ſhare him into more and leſs degrees and meaſures, who is intire, infinite, indiviſible; who is not (with reſpect to his Being) leſs in one place than in another. This meaſuring would agree well to his manifeſtations, and diſcoveries of himſelf to his creatures, and by his works: it would agree well to thoſe graces wrought by his Spirit in the hearts of his people which in ſome is more, in ſome leſs, and capable of growing in all; but God cannot be more or leſs than he is, and ever was.

That which may be darkneſs in a ſinful and evil ſenſe, (and that in the abſtract) cannot be God: But the light within ſome men, may be darkneſs in a ſinful and evil ſenſe (in the abſtract) Therefore, *The light within every man is not God.* Arg. 3.

I ſuppoſe, and hope they are not yet arrived to that height of wickedneſs as to charge God with ignorance or ſin in the leaſt degree, or that he is capable of ſo degenerating: therefore I will take the *firſt* propoſition for granted.

For the *ſecond*, I ſhall prove from Scripture, *Eph.* 5.8. *For ye were ſometimes darkneſs, but now are ye light in the Lord.* What can be more excluſive of all *ſpiritual* light or light in ſpiritual *things*, than to be *darkneſs* in the very abſtract? But if you who adore the *light within*, ſhall ſay, this is meant of *man*, but the light within is *God*, and *Chriſt*; and that is not man, of whom the Apoſtle ſpeaks. I Anſwer, That ſometimes you plead hard, that the *lighteth* in *Joh.* 1.9. ſhould be rendred *enlightneth*; and *W. P.* tugs hard for it, in his pamphlet called, *The Spirit of*

Truth, &c. But it will be granted with leſs ado. Well than, if the light *within* every man be the *enlightning* of every man, (at leaſt virtually) ſo that if he be willing to be guided by its conduct, it will lead him as you dream; then it muſt be within him, as a qualification of his conſcience, though it be not produced into exerciſe. And you tell men, they have that *within* them, that will be a ſufficient guide, if they will but liſten to it: therefore this Text reaches the light within you, which ſaith, there was a time when they were *darkneſs*. It would be a ſtrange affirmation, to ſay, the world or Creation were darkneſs, while the body of the Sun were in it ſhining, although not one man ſhould move by its light. And it is worth the noting, that σκότος in the Text rendred *darkneſs*, ſignifies ſuch a darkneſs, as is the total abſence of light.

8. A ſecond Scripture that proves this, is *Mat.6.23. But if the light that is in thee be darkneſs, how great is that darkneſs!* It is the ſame word in the Greek, as in the fore-cited Scripture. And leſt you ſhould cavil, and ſay, *Chriſt* doth but ſuppoſe it, he doth not affirm that the light *in* any one is *darkneſs*; the foregoing Verſe tells you, That *if thine eye be evil*, (that is, not ſingle and ſincere in its aims) *thy whole body ſhall be full of darkneſs*. And ſure you will not ſay, but there are many in the world whoſe *eyes are evil*, who account all ſuch that are not *Quakers*. And it may be conſidered, that where the whole body is full of darkneſs, there cannot poſſibly be in it any *light*. And that this which men conceit to be *light*, and are conducted and led by it, as if it were ſuch, is ſinfull ignorance and *darkneſs*; I ſhall not think it calls for proof. Well then, 'tis as clear as day, that the *beſt* light ſome men have *within* them, is but perfect *night*: therefore it cannot be God.

Thus

Thus I have proved by three Arguments, That *the light within every man is not God.* I will but name a few more, and leave them to the judgment of the Reader, without further proof. *That which may be kept under, and in captivity by the lusts of men, is not God: But the light in some men (not only) may be (but) is kept under and in captivity by the lusts of men, (and that by the* Quakers *own confession:)* Therefore, *The light in every man is not God.* Arg. 4.

That which may be crucified, and put to pain in a proper sense, is not God: But the light within every man (which the Quakers *call God) may (by their own confession) be put to pain and crucified, and that in a proper sense; (or they talk but madly of being saved by its being crucified within them)* Therefore, *It is not God.* Arg. 4.

I proceed to the proof of the *Minor*, or second Proposition: *Viz. That the Quakers do own and profess the light within every man to be God.* This I must prove from their own Writings; which will easily be done, it being the grand foundation of the whole Fabrick of *Quakerism*: so that I may say, its first stone is laid in *gross Idolatry.* It would be needless to bring Instances of their asserting the light in every man, to be that Word which *John* speaks of, *John.* 1. 1. *Which was in the beginning, which was with God, which was God.* It is the first thing they teach, and that not suddenly and amphibiously (as they do many other points) but in so many words. p. 10. *morning watch* p. 5. 6. 7. *is filled with this Subject*

But I shall furnish you with proofs enough, over and above that. *I will make you know that I the light which lighteth every man that cometh into the world, that all through me should believe, am the true eternal God, which created all things; that by me the light all things are upheld, and that there is not another besides me can save.* Although in this passage he doth p. 11. Fox *the younger,* p. 53.

not call it the light *in* every man, yet it being a personating the *light within* in a large and continued discourse, he doth often express it *the light within*; as in pag. 50. *You scorn me the light in you.* Pag. 54. *Which will not own me the light in them. All power in Heaven and Earth is in it*; [the light in the conscience.]

Smith prim.

§. 12. They that cannot read out of these passages, (and that without spelling) that the *Quakers* own and profess the light *in* every man to be *God*, are not like to be much the wiser for whatever they read. That it is *in* every one, hear one speak his mind who would be believed; *Light is the same in him that hates it, and in him that loves it.* I have done with the *first* grand Argument, and proved abundantly, that *the light within every man is not God.* That the *Quakers* own the light *within* every man to be *God* and profess it. And these will prove that they are *Idolaters*; or none will ever be so proved.

Lip of Truth, &c. p. 45.

SECT II. I shall now shew you another *God* of the *Quakers* owning, or at least their *Idol* in another dress; in managing the second proof of the *Quakers*, owning *that* to be God which is *not* God. My Argument is *this.*

They that own and profess the souls or spirits of all or some men, (which are constitutive parts of all or some men) to be God, do own and profess that to be God which is not God. But the Quakers *do so:* Therefore, *They own and profess that to be God which is not God.*

Two things will prove the whole of this *Syllogism. First*, To prove that the souls or spirits of any men are not *God.* Why I put in *all* or *some* in the proposition, you will see the reason, when I prove, *Secondly*, That the *Quakers* hold the spirits or souls of *all* or *some* men to be *God.*

If

If the ſouls or ſpirits of any men were God, then God may be polluted with ſin: But God cannot be polluted with ſin: Therefore, *The ſouls or ſpirits of any men are not God.* Arg. 1

The ſecond Propoſition will be granted, not only by Chriſtians but Heathens. *Is there unrighteouſneſs with God who taketh vengeance—— God forbid. He that reproveth God, let him anſwer it.* The *firſt* Propoſition I prove from *Adam's* pollution with ſin, who of *all* men (except *Jeſus Chriſt*) was the moſt unlikely to have his ſoul polluted; who was created upright, and had the greateſt advantages of maintaining his innocency; yet his ſoul was polluted, as may appear, *Gen.* 3. *Rom.* 5. At large. *Let us cleanſe our ſelves from all filthineſs, both of fleſh and ſpirit. Now the God of peace ſanctifie you wholly, and preſerve you blameleſs in ſpirit, and ſoul and body,* &c. ℣. 2. Rom 3.5. Job 40.2. 2 Cor. 7.1.

This is enough to prove that the ſpirits of *men* yea of the *Saints* and beſt of *men*, may be and have been polluted with ſin.

If the ſouls or ſpirits of men were God, then God may be in priſon. But God cannot be in priſon: Therefore, *They are not God.* Arg. 2.

The *firſt* Propoſition I prove from 1 *Pet.* 3. 19. *By which he went and preached to the ſpirits in priſon.* And theſe were the ſinful and diſobedient ſpirits, who provoked God in the dayes of *Noah.* The *ſecond* Propoſition *all* men will grant, except the *Quakers*, who often ſpeak of the ſeed in captivity; by which *ſeed* they mean no other but *Chriſt* or *God within* every man, or the light *within* every man. ℣. 3. Arg. 3.

If the ſpirits or ſouls of men were God, then God might be condemned: But God cannot ſo be: Therefore, *The ſpirits or ſouls of men are not God.* ℣. 4.

That the ſpirits or ſouls of men may be ſo, (I

tremble to write the word) appears by that Text 1 Pet. 3. 19. The disobedient spirits in the dayes of *Noah* are now in prison, which is a part of their torment. The whole current of the *Gospel* saith it, or implies it.

SECT. III. I shall now prove out of the *Quakers chief* and allowed Writers, whom they account infallible, and honour with their chief respects; that they hold the spirits or souls of men, or both, to be God. *Every man hath that which* is one *in union, and like the Spirit of Christ; even as good as the Spirit of Christ, according to its measure.* This he speaks of the Spirit in *man*, which every man hath; and sure if it be as good as the Spirit of *Christ*, it must be *God*, for the Spirit of *Christ* and of *God* are one and the same. But to talk of its measure (their usual phrase) is a blaspheming God, to speak his divine Being any thing less than infinite

F. B. True Faith, &c.

Now my soul and spirit is centered in its own Being with God, and this form of person must return from whence it was taken. The words of *Ed. Burroughs* the morning before he died. Here he makes his soul and spirit *one* Being with God, or God to be the souls *own* Being. And what follows implies, that as the body and soul are the form of man while in this world, so at dissolution, as the body resolves into dust, its first Being, so the soul to God, its first Being. A miserable Exposition of the Scripture which saith, *The body shall return to the dust, and the spirit shall return to him that gave it.* He lived and died a *true Quaker*, but a *false* Christian, if he changed not his mind his last day.

E. H. Testimony, &c.

Priest. *It is an expression of a dark deluded mind, to say, that God is not distinguished from the Saints:* Thus he brings in the minister saying. Answ. *But God and Christ is in the Saints, and dwells in them, and he* [the Priest] *is a reprobate, and out of the Apostles*

f. 2. Fox *great mystery, &c* p. 16.

he

Doctrine. If it were only out of ignorance, in not underſtanding the word *diſtinguiſhed*, or of the manner of Gods Being *in* his Saints, it ſhould not be his Charge in this place. But you ſhall (if you read further) ſee he intends no leſs, than the wicked import of his words. But to call him reprobate, and out of the Apoſtles Doctrine, is over meaſure a great deal; he might have ſpared him that in charity.

John Bunion ſaith, He [God] is diſtinct from the Saints? and Bunian *is deceived, who ſaith, he is diſtinct from the Saints and ſo you are a company of pityful Teachers.* By theſe expreſſions he renders not only the Souls and Spirits of the Saints the *ſame being* with God; but their whole *man* without diſtinction. p. 16.

Again thou makes a great pudder, that any one ſhould witneſs he is equal with God. Anſw. *A Catechiſm of the Aſſembly of the Prieſts, and put forth to the nation in which they have laid down —— that the holy Ghoſt and the Son is equal in power and glory with the Father; yet if any come but to witneſs the Son revealed in him, or come to witneſs the Holy Ghoſt in them as they gave out the Scriptures, or witneſs the mind of Chriſt, and witneſs that equal with the Father, they cry out horrid blaſphemy. Obſerve,* he doth not in the leaſt deny the prieſts charge (as he calls him) but calls it a *pudder*; he makes as if the moſt horrid blaſphemies oppoſed or charged on the blaſphemers, were but making a *pudder*. And to heal his ſore he would wound the aſſembly of Divines, by laying the like monſter at their door; but herein he ſhews his ignorance with his malice and ſlander: For the reſt of his phraſes I ſhall only ſay this, that they make no difference between the *Spirit of the Quakers*, yea of *all* men, and the *Son of God*, or the *Holy Ghoſt*. §. 3. Fox great myſtery

And is not that of God, which comes out from God? §. 4.

Fox great Mystery

is not that of his being, the soul which he hath in his hand, and so divine? There is a great difference to be *of God* with respect to relation, or creation and to be *of God*, as of his being, or the same being with him; the one is common to the whole Creation (*for of him are all things*) the other is peculiar to the blessed Creator.

Fox great mystery p. 29

Magnus Bine saith the Soul is not infinite in it self, but is a Creature, and Richard Baxter saith it is a spiritual substance. Answ. *Now consider what a Condition these called Ministers are in, they say that which is a Spiritual substance is not infinite in it self, but a creature; that which came out from the Creator, and is in the hand of the Creator, which brings it up; and to the Creator again, that is infinite in it self, which the hand goes against him, that does evil, in which hand the Soul is which is immortal and infinite, which hand is infinite, which brings it up to God is infinite.*

If any man can match the ignorance, confidence, blasphemy and nonsence of this passage, out of the mouths or pens of any but the Quakers, he may be reckoned a great discoverer But this is received by those poor deluded souls as infallibly true and divine mystery (being the dictates of *George Fox*) whom none of them dare or will contradict, such is the stupendious captivity of these poor people.

p. 5. Fox great mystery

Is not the Soul without beginning come from God? It is not horrid Blasphemy to say the Soul is a part of God, for it came out of him, and that which came out of him is of him. Thus I have proved (not by remote consequences but their open and plain assertions and that pleaded for after their wild manner) that they hold *the Soul of Man to be God*, a part of the Divine being, infinite in it self, without beginning, part of the creator: here is enough of blasphemy and idolatry for one author to fill the mouths of many. I shall cite yet more of them, that none may

think

think it is but one Quaker (though I may ſtand for a thouſand) who is ſo prodigiouſly wicked. § 6.

And whereas you Querie; whether the ſaid Spirit [the Spirit of man] is mortal or immortal? I anſwer, it is immortal, and neither mortal nor corruptible; but the immortal and incorruptible ſeed of God, even ſomething of the living word, which is ſaid to be made fleſh. What the word is that was made fleſh *John* ſaith *was God*, 1. John. 1. Fiſher velata quædam revelata p. 17.

That which the Lord from Heaven begetteth of his own image and likeneſs, of his own [ſubſtance] of his own ſeed, of his own Spirit and pure life; Speaking of the Saints the members of Chriſt. *Whether do you wait and believe, —— to have the ſame mind which was alſo in Chriſt Jeſus? who thought it no robbery to be equal with God. And Chriſt thought it no robbery to be equal with God; yet he was no Phariſee, though of the phariſees judged a blaſphemer, and as he is, ſo are we ſaith the Saints. —— And they who dwell in the truth, witneſs one with another; For the light of God owns its own, for God cannot deny himſelf.* Penningtons Queſt. 27. Declaration againſt poverty query 27. Parnel Shield, &c p. 37.

They own the *Spirit of God*, *Chriſt* the *ſeed*, *and* the *ſpirit of man*, to be but *one* and the *ſame* thing; but ſometimes will deny any to have a Spirit at all but the regenerate, that they may not ſay the unregenerate have the *Spirit of God*, or God the *Spirit in them*. See *Fiſhers* rare diſtinction to ſerve this turn. § 7.

As to the Spirit of man, —— which concurres to the conſtituting of man in his primitive perfection; it is the breath of life which God breathed into his Soul, after he had formed him as to his body of the duſt of the earth; whereby he came to be a living Soul, a Soul that did partake ſomething of Gods own life, —— this (Spirit of man) is that living principle of the divine nature, which man did before his degeneration, and ſhall again after his Fiſher velata quædam revelata p. 13

regeneration

regeneration partake of. This Charge being of ſo black and horrid a nature, I did not judge it unmeet to prove the truth of it by abounding inſtances; and now *Reader* judge, and put on the largeſt Charity that a man or Chriſtian ought in any caſe to exerciſe and give thy verdict, if I have not made appear That *the Quakers are groſs Idolaters*, ſo far as owning and profeſſing that to be *God* which is not *God* will contribute to a demonſtration.

SECT. IV. I ſhall manage my *ſecond* grand argument but briefly, for the work I have done will render it not very incredible, that they ſhould worſhip a *falſe God*; ſeeing they own and profeſs a *falſe God.*

All thoſe who worſhip that as God (profeſſedly and according to their profeſſed Principles) which is not God are groſs idolaters. But the Quakers do ſo: Therefore, *the Quakers are groſs idolaters.*

I ſhall not prove the *firſt* propoſition, which none will deny. The *ſecond* I prove by their own conceſſion (conſidered with the proof I have made of the light *within* every man and *the Souls and Spirits of men not to be God*) but you may take the argument in this form.

§ 2. *All they who worſhip profeſſedly, and according to their profeſſed principles the light within every man, or the Souls and Spirits of any men as God, worſhip a falſe God. But ſo do the Quakers*: Therefore *they worſhip a falſe God.*

Shield of the Truth, p. 25. *Who are not ſprung from the noble gentle ſeed, and to thoſe honour is not due, neither can we bow unto them; for if we ſhould, we ſhould ſet the Devil in the room of God, and give unto him that which is due to God.* So that to thoſe who are *Quakers*, and have the birth of the *light within*, the noble and gentle ſeed, (as they call it) to them (with reſpects to that)

they

they may bow. And withal he tells you, it is ſuch a bowing as is peculiar to God; for where it is uſed to ſuch who have not God in them, (in the *Quakers* ſenſe) it is a ſetting the Devil in the room of God.

If it be objected, that they bow to none: I anſwer, that they pretend to own no worſhip but what is inward, and yet they pretend to worſhip God, and meet to that end; ſo that if they worſhip this *Light Within*, this Soul or Spirit in any men, as they profeſs to worſhip *God*, they give them or it Divine Worſhip. Therewas a time when many gave honor and worſhip to *James Naylor*; one (now a grand Quaker) not being then pleaſed with it, *James* told him, that if they did it to him as a Man, he diſowned it; but if they did it to the *Light Within* him, he accepted it: If any doubt of the truth of this, the Proceſs againſt him in *Richards* Parliament will prove it. And *John Bolton* the Elder, the Quaker I ſpeak of, can tell you more of it; and I doubt not but that for the reproach, and worſe things which would follow it, we ſhould ſoon find it a general practiſe with the Quakers, to give viſible worſhip to the Gods that dwell in the Temples of each others Carcaſes. But I proceed to further proof. *ſ.* 3. John Bolton *Senior.*

He that will worſhip Chriſt in his fulneſs (in the Majeſty of his Glory, Dominion, and Power) muſt learn to bow down at the loweſt appearances of his *Light* and *Spirit*, even at the feet of *Jeſus*. He calls it worſhip, by *Chriſt* they all mean the *Light Within*, and the loweſt appearances muſt be bowed at, which is the leaſt meaſure of the *Light Within*. Pennington's *queſtions*, &c. p. 24.

Prieſt. 'To ſay that Chriſt is within man, is to 'worſhip Angels, and not to hold the *Head Chriſt*. This he makes the Prieſt to ſay; but whether any did ſo or no, it matters not to my purpoſe: But his anſwer,

Fox great mystery, p. 55.

swer. *Answ.* 'Which none comes to witness *Christ* 'the Head, but who witness him in them, that the 'Angels must worship him that died and suffered at '*Jerusalem*; and they that worship him in them, 'worship not the Angels; and they that are not wor-'shipping him in them, are worshipping Men, Devils, or Angels. By the *Christ* that died and suffered at *Jerusalem*, they intend nothing less than the Son of *Mary*. I have already shewed, they utterly deny him to be the Christ, and they own Christ suffering at *Jerusalem* in no other sense than they say he died, suffered or was crucified in every one of themselves: And that you may be convinced of the truth of what I here affirm, mark what follows.

Smith Prim. p. 9.

'They are false [Ministers] who preach *Christ* '*Without*, and bid people believe in him as he is in 'heaven above; but they are the true Ministers that 'preach *Christ Within*.

C. 'This is a great difference in their Doctrine, 'for the one to pretend to preach *Christ Without*, and 'another preacheth him *Within*.

Father. 'Yes, it doth make a great difference, and 'hath no more fellowship together, than the East hath 'with the West.

So that the Quakers *Christ*, the *Light Within*, is not only some part of the *true Christ*, who may (as Christ) be *Without* as well as *Within* them, but they are at such odds one with another, that they can have no more fellowship than East and West; and this is the *Christ* they worship, and to worship any other (as *Fox* saith) *is to Worship Men, Devils, or Angels.* Thus I have made good my second Argument, and thereby proved them *gross Idolaters*.

§. 6. And there is somewhat in their Idolatry that is not common Idolatry, for it is *Apostatical Idolatry*, which

which is ſo earneſtly and with ſuch an *Emphaſis* exclaimed againſt by the Lord: *Hath a Nation changed their Gods, which are yet no Gods; but my people have changed their glory for that which doth not profit. Be aſtoniſhed O ye Heavens at this, be ye horribly afraid, be ye very deſolate, ſaith the Lord.* And it is no leſs aggravated, in that (while the Heathen, who had not their means to know God, yet were *groſs Idolaters*; and as *Pen* ſaith true enough, worſhipped (as the *Aegyptians*) an *Ape*, a *Crocodile*, yea *Herbs*, almoſt any thing) theſe Wretches (for better they are not) worſhip that Natural Conſcience, that Spirit of Man, which is not only a Creature, an ignorant Creature, but full of darkneſs, errour, pride, all manner of ſin; and worſt of all, a Blaſphemer of the *God* of Heaven, and his Son *Jeſus Chriſt* the dear Redeemer. 2. Jer. 11. 12

But what now doth it boot them to ſay, *they Worſhip and own the Creator, and Chriſt, and the Lord, and only him*, and ſuch like? And what folly is it, after ſuch Evidences, for any to ſay, *Sure they are not ſo bad, their principles are of a more (tolerable at leaſt) ſtamp, they are civil, zealous people for Religion in their way?* How! will nothing but drunkenneſs, or robbery of men in their outward goods, and ſuch like vices, render men wicked? will not the higheſt affronts to Heaven? muſt men be believed rather than God in his Word, which hath ſpoken of ſuch perſons to ariſe, 1 *John* 2 *Chap.* and many other places? See how God excuſed thoſe in the ſecond of *Jer.* in the 19, 23, and 24. *Verſes.* 5. 7.

Thine own wickedneſs ſhall correct thee, and thy back-ſlidings ſhall reprove thee: Know therefore and ſee, that it is an evil thing, and bitter, that thou haſt forſaken the LORD thy God, and that my fear is not in thee, ſaith the Lord God of Hoſts.

How

How canst thou say, I am not polluted, I have not gone after Baalim? *See thy way in the Valley, know what thou hast done*: thou art *a swift Dromedary, traversing her ways.*

A wild Ass used to the Wilderness, that *snuffeth up the wind at her pleasure; in her occasion who can turn her away? All they that seek her will not weary themselves, in her moneth they shall find her.*

CHAP. XVII.

The Quakers *deny the Resurrection of the Dead.*

SECT. I. I Doubt not but all who are not infatuated with the *Quakers* Spirit, to a perverting the genuine sense of almost all the expressions of Principles of Faith, will understand by *the Resurrection of the Dead*, the raising *again* to life, and from the dust and corruption, the bodies of men and women, however disposed of after their *natural death* or *dissolution*. The *Quakers* will deny their guilt of this Charge, and come off with an *Allegorical* evasion. They will tell you: that they believe and own the Resurrection of the *Dead*, yea, of the *dead body*: whereas in truth their opinion and meaning is quite another thing than the *ordinary* acceptation of that Doctrine, as will appear by the instances following.

Smith Cat. p. 31. *And hath no will, nor wisdom, nor reason left in him, but all baptized down into the sufferings of Christ*—— *and* there *the* power *kills him, and gives him* life *again, and so man lays down his own life, and takes up life in Christ, in which* life *he comes to be* raised *in the Resurrection of* Christ. I must confess this account is like his, who though he may have too much *Will*, is utterly

utterly void of *Reason*: But he that shall own no other Resurrection of the *Body*, than what *Smith* expresses, comes under that severe rebuke of the Apostle; *Who concerning the Faith have erred, saying, that the Resurrection is past already, and have destroyed the faith of some.* The foresaid Author saith farther.

Quest. *But must man pass through* death, *and* rise again *while he is in the Body?* Answ. *Yes, for except he be* regenerated, *and* born *again, he cannot enter into the Kingdom of God: And therefore he must die to the first* Adams *flesh, and be* quickned *and* raised *again in the second* Adams *Spirit*: *And so in the* Resurrection *and life, enter the Kingdom as a little Child.* You see here plainly, that their *Resurrection* of the *Body* is but their *Regeneration*, and this is fulfilled while they are in the body. p. 29.

But above all that I have read of the Quakers, *Fisher* is the best skilled in the *allegorizing* of the Resurrection. *But if you will not be admonished, nor perswaded by* Moses *and the* Prophets; [*within you*] *neither will you be perswaded by such of* us, *who were once* dead in Sin *with you*; *but are now* risen *to life, by the Power of God, which is his light, and in the* same *sent to speak unto you from the* dead. I know not how they can deny his words to be his gloss on 16 Luke 31. *If they will not hear* Moses *and the Prophets, neither will they be perswaded if one should* rise *from the dead.* If Christ had intended *Conversion* or *Regeneration* there by rising from the *Dead*, it were no rare thing to have such Preachers sent to them; for all the Saints of God are such as are *Regenerated*; and such Preachers they had many at that time: we may conclude, that the Resurrection spoken of by Christ, was of some one in the state of the *Dead*, to c. 3. *Velata quædam revelata.*

have

have his body raiſed to life, and with that advantage of experience to preach to them.

§. 4. Naylor *Love to the Loſt*, P. 3.

Whereby the heart is free from corruption, *and made able to eſcape the* pollutions *of the World, and to run in the pure ways with delight; which is the glorious liberty of the Sons of God, the* Reſurrection *from the Dead.*

I have ſaid enough of what abundantly implies their denial of this great and fundamental truth, I do not at all expect, nor can I (with any reaſon) that they ſhould in their writings, in ſo many words, deny the Reſurrection of the Dead, becauſe ſo open and plain dealing in this great point would render them intolerable, and ſhut the door againſt *Proſelites*; but yet in verbal and private converſe they ſtick not to deny the Reſurrection of the ſame bodies, which ordinarily when dead are put into a hole in the ground, and covered with earth. I have examined many of their Books that pretend to give a full account of their Tenets and Belief, but in all of them their Reſurrection is no other than I have already expreſſed.

Take an Account of one or two in their Syſtems, of their Doctrine *of the Reſurrection of the Dead.*

§. 5. Iſaac Pennington, *Some principles of the Elect, called* Quakers p. 34.

We ſay that Chriſt is the Reſurrection and the Life, to raiſe up that which Adam *loſt,* —— *and to deſtroy him who deceived him (viz.* Adam*) ſo Chriſt is the Reſurrection unto Life, of Body, Soul and Spirit, and ſo renews man,* &c.

What is this Reſurrection, but what they call Regeneration? and the Reſurrection of the Body, is but in the ſame ſenſe as the Soul and Spirit is raiſed; which is not from a natural death or diſſolution of their eſſential form, but from their depravation and

defection

defection to a ſenſual and ſinful diſpoſition, and their averſation from God.

Concerning the Reſurrection of the Dead. SECT II.

In the Chapter intituled, as above, he hath theſe words: *But to ſuch buſie minds who are ſaying, how are the dead raiſed? and with what bodies do they come? I ſay to ſuch, the Apoſtles words are very* ſuitable; *Thou fool, that which thou ſoweſt is not quickned except it die,* —— *but the myſtery is ſealed with the Sons of God; nor can any ever know with what bodies they ſhall ariſe, but who comes to the Fleſh of Chriſt, and diſcerns his Body; the ſight whereof in the life ſlays the Serpent, and opens the Myſtery: Till then, curſed is he that reveals that which God hath ſealed, and hidden from the Serpents Wiſdom,* &c. Naylor *love to the loſt.* p. 78.

Naylor, before and after, quotes many Scripture-phraſes, which abundantly prove the Reſurrection of the Body after diſſolution or natural death; but when all is done, there is a *Myſtery*, a *ſealed Myſtery* in his meaning, and a curſe laid on thoſe who reveal their Tenet: No wonder then, that they ſpeak not out to any other but themſelves, whom he dare truſt with the greateſt abominations in their deluſions; but notwithſtanding his inhibition, divers of them have to me acknowledged, that they believe not that the body, which when dead, is ordinarily put into a *hole in the ground*, and *covered with earth*, and turns to duſt, ſhall ever be made alive again.

And that which may put you out of doubt, that this is their Tenet, I can prove by many Witneſſes, that *George Whitehead*, one of their chief Miſleaders, (after much importunity to ſpeak his mind plainly in this matter) did affirm, *That he did not believe*

that his body ſhould riſe again after its Death.

§ 2 I never knew any of them affirm the Reſurrection of the Body, intending thereby the Body which is ſuch in a proper ſenſe and common acceptation: I have often diſcourſed them about it; and when I have propoſed the queſtion ſo plainly, that they had no room to evade by their Allegories, their Anſwers have been, *Thou art upon the Catch, we ſhall not anſwer thee*, Or, *Fleſh and Blood cannot inherit the Kingdom of God.* Sometimes with that in *Job*, *If a man die, ſhall he live again?* and *as the Beaſt dieth, ſo dieth Man.* But when all their Arguments are anſwered, which they think are lodged in their Scriptures; their laſt refuge is their falſe interpretation of 15 Cor. 38. *God giveth it a Body as it pleaſeth him.* Who will doubt, but that ſuch who will not give a plain anſwer yea or nay, when queſtioned about the Reſurrection of the Dead; but inſtead thereof, produce all thoſe Texts which to them ſeem to deny the Reſurrection; I ſay who will doubt that ſuch do deny the Reſurrection of the Dead? before I diſcharge this ſubject, I ſhall anſwer their Cavils about this point, prove the truth, and give ſome inferences from their corrupt wicked Religion, and ſoul-deſtroying Tenet.

§ 3 Firſt, their Cavil from that Scripture 1 *Cor*, 15.50. *Fleſh and Blood cannot inherit the Kingdome of God.* By Fleſh and Blood *here*, is to be underſtood *Corruptible* fleſh and blood, which is clear from the conſideration of the following words, *neither doth* corruption *inherit* incorruption; compare this with *ver.* 42. *it is ſown in* corruption, it *is raiſed in* incorruption, and *ver.* 49. *and as we have born the Image of the Earthly, ſo alſo we ſhall bear the Image of the Heavenly.* So that it is ſtill the ſame body, only with the Change to ſpiritual and incorruptible.

For

For that in *Job*, *if a Man die ſhall he live again?* the meaning can be no more than this, (if *Job* underſtood himſelf) he ſhall not live again in this world, and in that ſtate in which he liveth before death; which is plain from what he moſt confidently affirms, *Job* 19. 26, 27. *And though after my skin Worms deſtroy* this body, *yet in my* fleſh *ſhall I ſee God: whom I ſhall ſee for my ſelf and mine* eyes *ſhall behold and not another, though my Reins be conſumed within me.* And it is remarkable, that *God* whom he here ſpeaks of ſeeing, is intended by him *Chriſt the Redeemer* who ſhall ſtand at the latter day upon the *Earth* verſe 25: for that in *Eccleſiaſtes* 3.19. *As the one dieth ſo dieth the other.* It is expounded in the next verſe, *all go unto one place, all are of the* duſt, *and all turn to* duſt *again.* But this doth not at all oppoſe Mans Reſurrection out of his *duſt* again.

But that ſilly evaſion which is very frequent with them, *but God giveth it a Body as pleaſeth him*; It doth no way deny the reſurrection of the Body, or condemn thoſe that enquire into the manner of its being after the Reſurrection. For if God be pleaſed to acquaint us in his word, that there ſhall be ſuch a reſurrection, and that it ſhall be then ſpiritual and incorruptible; it is our duty to take his word, and to underſtand what he is pleaſed to manifeſt to us of this great truth. Another text they frame an objection out of is 1 *Cor.* 15. 36, 37. *Thou fool, that which thou ſoweſt is not quickned except it die; and that which thou ſoweſt, thou ſoweſt not that body that ſhall be.* I anſwer, that the Apoſtle doth not call *him a Fool*, who enquires concerning the reſurrection (which is the common charge of the Quakers from this Text) but him that doubts of the reſurrection, from its ſeeming impoſſibility, and for the ſameneſs of the body

§ 4.

though not in all circumstances, yet that it shall be the same essence, is plain from the relative *it* all along, which hath for its antecedent the *body of flesh and blood*, wherein we *now* live and are visible to the bodily eyes of one another, and *ver.* 38. *to every seed its own body.*

§ 5. I have met with some of them, who could not, or would not understand it of the same body, because the Apostle sait h, *vers.* 51. *We shall all be changed*: From whence they conclude, it cannot be the *same* body. I would ask such, if they would be content to be refused their debt owing to them when young being demanded when old; or owing when well, if demanded when sick; or contracted when they were not Quakers, and demanded when Quakers? for as to the latter, they will affirm they are changed, and that from natural to spiritual: But, I suppose, in such cases, they will shew more sagacity, and be content to believe that a change *in* a person is not the change *of* a person; and for all those changes, they are the same persons still, to whom the money both was and is due.

§ 6. I might say moreover, that if it be another, and not the same body that shall be raised again, it is a contradiction, for then it must not be a resurrection, but a creation; and who will guess so wide of the mark, that God should create another body, which was never in this world, and did either good or evil, to be rewarded or punished, in stead of the body concerned in those actions, which in the mean time shall be free among the dead, and buried in everlasting forgetfulness? Some of them have denyed the resurrection of the body of Christ, and stood by their error, upon the account of his entering the room when the doors were shut, and his appearing in such forms, that his Disciples did not know him. To which I shall say only this, that Christ, as God, could convey himself how and

and where he pleased, and that the Disciples not knowing him, was not because he was not in the same form as before, but because *their eyes were withholden, that they should not know him*, Luk 24.16.

The woful companions and consequences of the error here charged on the Quakers, and proved to be theirs, take a few of; which are enough and great enough, to make any who are not resolved to be Atheists or Infidels, to tremble at the first motions to such a delusion. SECT. III

First, This tenet of the Quakers doth naturally eat out the heart and vitals of all Religion, if the dead rise not, *Let us eat and drink, for to morrow we shall die.* All Religion obliges with a respect to the life to come. The opinion of *no resurrection* lets loose the reins to the most extream sensuality, an Epicure is then the wisest Man.

Secondly, this errour renders it a meer humour, and a peice of foolish obstinacy to persist in the profession and practice of any thing Religious, when indangering our temporal concernments: *If the dead rise not at all — and why stand we in jeopardy every hour?* 1 Cor. 15. 29. 30. §. 2.

Thirdly, it utterly subverts and makes Shipwrack of the faith of the Gospel, that looking at a prize and reward on the other side the Grave. *But if there be no resurrection of the dead, then Christ is not risen, and if Christ be not risen, then is our preaching vain, and your faith also in vain.* 1 Cor 15, 13, 14. *For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain, ye are yet in your sins.* 1 Cor. 15, 16, 17. So that there is a Chain of the most woful consequences that this wicked error draws after it. §. 3.

§. 4. Fourthly, Then the Gospel is a meer fallacy and delusion, which promises a reward to men, whose persons are constituted of a body as well as a soul.

Many more might be inferred of so grand an import, as would render this Doctrine the most pernicious that was ever hatched among pretended Christians.

CHAP. XIX.

The Quakers *profess not the Doctrine of a future reward in another World.*

SECT. I. I Have been a diligent Enquirer, to find some expressions in their Writings or Verbal Converse, that might satisfie me they owned a future happiness or misery after this life, but all to no purpose; in this point they make no noise at all. I have searched those Writings of theirs especially, which have pretended an account of their Principles, in all or most points of Religion; but though this of a future state of reward or punishment be the vitals and end of all Religion, yet they do not so much as touch upon it. From whence I must conclude, it is blotted out of their Creed. 'Tis said of the Gospel, which is the Christian Dispensation, that it brings *life and immortality to light*; what was in the Scriptures of the old Testament more seldom and obscurely expressed, is the very scope of the Gospel or New Testament, the peculiar of Christianity: But then certainly Quakerism is no Christianity, that is so silent in this matter. I know they talk of immortality, and eternal life; but what is immortality with them? *Fox* saith, *man is immortal before death* in his *Great Mystery*, and their Salvation

Salvation is no more but what they have within them, and is accompliſhed in this world. *Farnſworth* ſaith (ſpeaking of the righteouſneſs of Chriſt) *neither was I ſaved by it*: So that his Salvation was not future, but preſent or paſt. And *Pennington* in *ſome Principles of the Elect*, &c. ſaith, *and ſo they who forget God, and do wickedly, they are to be turned into Hell.* But what Hell is this? no more than what they ſay is in this life, *For they who forget God, and do wickedly, they go from the life and* power *of God into the* ſeparation from him, *and out of his* acceptance; *For in the* life *is the* acceptance: What is here more than is ſuffered in this life, which we call *pœna damni*, or the puniſhment of loſs?

A Book intituled, *The Spirit of the Quakers*, &c. §. 1.
charges the Quakers for having their hearts much ſet on a Heaven within them, but not on the things above; to which *Pen* replies, and vindicates after his faſhion the Kingdom of God within, but ſaith not a word to aſſert their belief of, and affections to the Heaven above; from whence it is plain, that they believe no ſuch thing to have a being. I wonder not therefore, that this is ſo frequently their ſaying, That *if we are not perfect here, we ſhall never be perfect.*

It is eaſily deduceable from their more openly §. 2.
profeſſed principles, that they deny and diſown a bleſſedneſs or miſery in another world: For if they deny the body to have life any more after it is dead, and turned to duſt, and that the Soul and Spirit are of the being of God; and that as the body returns to its former duſt from whence it came, and never revives again, ſo the Soul and Spirit returns into God its firſt being, (all which I have already proved) what then remains to be the ſubject of happineſs or miſery? E'ne nothing at all, except God, and he is not

man. *E. Burroughs*, the day he died, expreſſed himſelf thus, that *he was now putting off this manner of perſon, and returning to his* own *Being*, or words of the ſame import, which I have quoted on the Chapter of their Idolatry. When I have asked ſome of them, what ſhould become of their ſouls after death? Their anſwer hath been, they ſhall be taken *into* God. Let them profeſs that they believe a happineſs to be enjoyed by men and women, after their bodies are rotted to duſt, diſtinct from the Being of God, or that which they had not a thouſand years before they were born, (*i. e.*) to be in God, from whom (as of his Being) they ſay the ſoul came, and it will be news to me, and all that are acquainted with them. In the mean time I have given you Reaſons enough to conclude, they believe no future bleſſedneſs or miſery in another world.

I ſhall now reſume the Queſtion, and gather up all the proofs of what I have affirmed, into an entire body.

If *Quakeriſm be another Diſpenſation than that of Chriſt ſetled and preached by the Apoſtles*; If *it deny the Scripture*; If *it deny all the Ordinances of the Goſpel*; If *it deny any influence of Chriſts tranſactions in* Judea, *above* 1600 *years ſince, into our Juſtification and Salvation*; If *it deny Jeſus the Son of* Mary, *the Chriſt of God*; If *it own falſe Gods, and be Idolatry*; If *it profeſſedly owns the worſhipping of falſe Gods*; If *it deny the Reſurrection of the Dead*; If *it affect not a future bleſſedneſs or miſery in another world, to men and women, according to their deeds in this*: Then *Quakeriſm is no Chriſtianity*: *But all theſe things are true, and have been proved of Quakeriſm*: Therefore *Quakeriſm is no Chriſtianity.*

[PART

PART III.

BEING AN EXAMINATION Of the First Part of *W. PEN'S* Pamphlet, CALLED *The Spirit of Truth Vindicated*, &c. WITH A Rebuke of his Exorbitances.

WHiles *I* was writing this Book, *I* met with a Pamphlet of *William Pen*'s, intituled, *The Spirit of Truth Vindicated againſt that of Errour and Envy*, &c. Which is pretended to be an Anſwer to a malicious Libel, intituled, *The Spirit of the Quakers tryed*, &c. *I* having the piece by me, *I* once peruſed it. In the general, *I* reſented it, as one of the beſt, and moſt ingeniouſly managed, and beyond all material and juſt exceptions (at leaſt by the Quakers) that ever *I* read againſt that ſort of people. But reading *Pen*'s Anſwer, and finding his Epiſtle giving ſuch a Character of his Adverſaries Book and himſelf, for malice, lameneſs, trifling, and what not, that might render it and him wicked and contemptible; *I* began to miſtruſt my concluſion; SECT. I.

concluſion; ſuppoſing a perſon of *P*'s. education and pretences, would not ſay ſo much evil of it without great cauſe; and therefore *I* compared them diligently.

§. 2. But for *P*'s. ſake, *I* ſhall believe it more than poſſible, that a man of the higheſt pretences, having ſome more than ordinary means to deal rightly and ingenuouſly, may yet ſo far deceive my expectations, as to give the higheſt contradictions to them all. *I* am altogether ignorant of the name or perſon of the Author of the Piece oppoſed by *Penn*; and if he be a *Socinian*, as *Penn* affirms, *I* ſhall be far enough from vindicating him therein: but for the Piece it ſelf, wherein *Penn* ſaith he could find neither head nor tail, *I* will ſell my eyes and brains for two pence, if it deſerve ſo contemptible a Character: And for the Anſwerer *Penn*, if he were not furniſhed with forehead, and tales beyond meaſure, his Pamphlet would have had nothing remarkable in it.

§. 3. *I* expecting next his Epiſtle and Preface, an orderly combating his Adverſaries Charge; *I* find him taking up his Poſt in the Quakers conceited ſtrong hold of the infallible guidance of the Spirit of God, afforded to his people; excluſive of any other means. *In* the debating of which, he roams and toſſes to and fro, like a man in a confuſed troubled dream, for above thirty pages. His pretences therein lying athwart my preſent work, *I* thought meet to give ſome account of his Forces; eſpecially conſidering him to be a man of noiſe, and no ſmall prop to the Quakers Cauſe, in their own eſteem. His Queſtion in which he pretends to include the Quakers ſtrength, and which he ſaith he is reſolved to ſtand by as ſuch, he ſtates in theſe words.

The

The Queſtion ſtated.

Whether Gods holy and unerring Spirit, is, or ſhould be the proper Judge of Truth, Rule of Faith, and Guide of Life among men, eſpecially under the Adminiſtration of the bleſſed Goſpel of our Lord and Saviour Jeſus Chriſt, or not? I affirm it, and proceed to prove it by Scripture and Reaſon. Conſidering his words foregoing, (which are too many, and too worthleſs to tranſcribe) and what he aims at in the handling of this Queſtion, *I* never read one ſo lame and deformed in my life, come forth with ſuch ſtate and confidence, and ſuch a train or rout of mediums, as deformed as it ſelf: There is in it neither Logick nor Honeſty. Certainly if he had not turned Quaker, and in that fall put all out of joynt, he could not likely, after ſo good Nurſing, have been thus lamentably cripled in his Intellect, and ſomewhat beſides. SECT. II.

First of all, here is a fallacy, *à bene diviſis, ad malè conjuncta*: many Queſtions confounded together. Secondly, no explanation of the terms, moſt all of which are metaphorical or amphibious, and in that part eſpecially affirmed, the greateſt ambiguity of all. §. 2.

Ut quiſque eſt linguâ nequior,
Solvant, ligantque quæſtionum vincula,
Per ſyllogiſmos plectiles.

He tells us indeed, *pag.* 57. that there is no more difference to him between a Judge, Rule and Guide, *than eſſentially there can be in the Wiſdom, Juſtice, and Holineſs of God*; he ſhould have added, nor between *truth, faith, and life among men*, and then he would have ſhewed himſelf a work-man indeed, to have ſo ſtitched them together into one, as would admit of no diſtinction. *I* do not admire, that his *Acumen* cannot

not diſtinguiſh Eſſence and Subſiſtence, three Perſons in one Divine Being and God-Head; who cannot diſtinguiſh theſe Attributes of God, nor theſe acts, with reſpect to men, mentioned in the Queſtion. He is unlike to wade through a deep River, who is ſo often over head and ears in a ſhallow Diſh.

§3. But theſe eſcapes are but the Duſt of the Ballance to what follows. The word *proper* in a Queſtion, as modifying theſe Offices or Acts of the Spirit, is greatly improper. *Proper* is ſometimes in oppoſition to *figurative*, ſometimes in oppoſition to *common*, ſometimes in oppoſition to *meet* or *fit*; in which ſenſe he would be underſtood, it doth not fit his purpoſe nor principles to tell us: but this is an unworthy part of a Diſputant, and becoming none but thoſe who are reſolved not to be underſtood. If he would aſſert the Quakers Tenet, he muſt ſay, it is the *peculiar*, ſole and *immediate* Guide, Rule and Judge; and this is that he pleads for now and then, after his faſhion, in his following arguments; and all the Quakers I have read or diſcourſed, plead for in plain terms. But if it had been ſo expreſſed in the Queſtion, his Noſe would have been held too hard to the Grind-ſtone, in attempting ſtrictly to prove it, and moſt would have ſmelt the Rankneſs of Quakeriſm.

But Mr. *Penn*, do you deal fairly and honeſtly with your Adverſaries, to imply in your Queſtion, that we deny the Spirit of God to be a proper (that is one that is fit, and hath right to be a) Rule of Faith, Guide of Life, Judge of Truth? You know that we own it to be ſuch, and that it doth both in the Conſcience, and by the Scripture, Creation, and Providence, perform ſuch acts, to ſuch purpoſes, and that of right; only we deny that the Spirit always performs theſe acts without the uſe of the Scripture, or any

any external means or Ordinances; or that it doth ſo at any time contrary to its mind expreſſed in the Scripture. This you ſhould oppoſe, or you do but trifle, and abuſe us, and your unwary Readers.

The latter part of your Queſtion, which expreſſes §. 4.
the Adminiſtration of *our* Lord and Saviour Jeſus Chriſt (eſpecially to countenance your Tenet) is playing at Blind-mans-buff. You ſhould have told us who, or what you mean by *Lord and Saviour*: If it be underſtood of the Quakers Lord and Saviour, *the light within every man*, that is none of our Lord and Saviour. If it be underſtood of the *Man* Chriſt Jeſus, who was of the ſeed of *David* according to the fleſh; who was the Son of *Mary* crucified to death on the Croſs of *Wood* by ſhedding his blood, and is now in his *humane* or *mans* nature united to the God-head in one perſon, aſcended above the viſible heavens; he is none of your Saviour, and can be no more within you (perſonally conſidered) than the body of one individual man can be entirely in all the men, and women, and children in the world, and at the ſame time. It muſt be a Tranſubſtantiation, much more ridiculous than the Papiſts, that muſt ſupport ſuch a fancy.

It is alſo no leſs ſtrange, that you ſhould talk of the §. 5.
Goſpel Adminiſtration of our Lord and Saviour, who hold nothing of a Saviour but what is Eternal *à parte ante*, nor any other Goſpel but the light within, and its immediate Dictates; which you generally affirm was within every man from the beginning of the world. I ſhall not ſpend time and paper to ſhew the many other abſurdities in your queſtion; I have left a Harveſt for Gleaners. For the proof of your affirmation (ſuch a blind one as it is) you produce abundance of Scriptures, which are as much to your

purpoſe,

purpose, as if you had quoted only the 36. *Chap.* of *Genesis*, wherein is contained *Esau*'s posterity, and how many Dukes there were of his Race. Yet I shall produce your arguments for the Readers satisfaction, that he may believe his own eyes, and I shall be more honest than to frame a meer whimsie out of my own head to abuse you; and say, *after this lofty manner of disputing, you undertake our overthrow*; which is your guilt in the fourth page of your Book.

SECT. III. Your first proof you pretend from *Gen.* 6. 1. *And the Lord said, my Spirit shall not always strive with man, for that he also is flesh, yet his days shall be an hundred and twenty years.* I will for once transcribe your Argument *verbatim*, that it may be notorious, how loftily *you* dispute.

If God's unerring Spirit has been wont to strive with men, either to convince them of, or convert them from the evil of their thoughts, words, or deeds; or else to provoke them yet more fully to do the will of God, so as to press on from one degree of glory to another; then men have had an unerring Spirit to be their Teacher, and Judge, and Rule, and Guide of that Truth, concerning that Faith, and in that most holy way, which leads to Eternal Life: But the Scripture proves the first Proposition, that Gods Spirit hath frequently strove with men, and for the ends before-mentioned; and consequently, they have not been without an holy unerring Spirit to teach, judge, regulate, and guide them.

§. 2. If I should only say, your whole Argument is a meer confused thicket of impertinencies and *non sequitur's*; I believe your conclusion would be most absolute, that it was for want of eyes; and that I dare not touch a bough of it, for fear of pricking my fingers: A man had need of good Arithmetick also to

to number the terms. You tell us the Scripture proves your first Propoſition. You are a *non*-Such for diving, if you can fetch up from this Scripture what is expreſſed in your firſt propoſition; eſpecially the latter member of it.

It is more than probable that the Spirit did ſtrive with them to make them better than they were, yet none of thoſe ends are expreſſed in the Text: but that it ſhould be, *that they might more fully do the Will of God, and preſs on from one degree of Glory to another*, is a gueſs wonderfully well becoming your infalliblity. Why did you not ſay, or to turn them into Suns, Moons, and Stars? which were all out as much in the Text as the other: and I dare ſay, ſome of your Friends would have taken themſelves bound to believe it, who find no fault with greater abſurdities, dropt from their admired Dictators: but,

Quos Deus vult perdere, hos dementat.

There were eight perſons ſaved in the Ark, but one *Noah* ſaid to be righteous before God; and all the reſt overwhelmed by the Deluge for their extreme impieties: yet, theſe *were preſſed on from one degree of Glory to another*. The conſequence of your firſt Propoſition is, all manner of Fruits which you had a mind ſhould be grafted on this Stock; but as the Text will not impart its Sap to your Propoſition, ſo your Propoſition is as dry to your Conſequence: but that's no matter, if they will not grow one upon another, you'l make them hang together, right or wrong. Yea and if the Spirit do but ſtrive, it muſt be how you will have it, and for what ends you pleaſe, or you'l rack the letter for it; but the'res no cruelty to a *dead* letter.

But Mr. *Pen* if your conſcience have any eyes I intreat you make uſe of the light here afforded you, *f* 3.

to

to compare the Text, and what you lay at its doors, and ſee how alike they look. Your Queſtion is of the Spirits teaching among men, *&c.* indefinitely; and your proof ſpeaks of the *S*pirits ſtriving with wicked men. Your aim is to prove it an *immediate* and *peculiar* Teacher, *&c.* of Gods people, the Text ſpeaks of neither. If I affirm the Spirit ſtrove with them by providential Chaſtiſements, ominous preſages of Calamities at hand; by his goodneſs, which leads to Repentance; by the Ark which *Noah* built, (moved by faith and fear) and by which he condemned the unbelieving beſotted World; by his Preaching righteouſneſs; I can prove my being guided therein by the unerring Spirit of God, at another rate, than you can your contradiction.

2 *Pet.* 2. 5.

But your wandrings from truth and reaſon, can hardly have a higher inſtance and evidence, than that you ſhould be *ſo* infatuated, as to conclude from a Text which ſaith, my Spirit ſhall *not always ſtrive* with man, that it doth now teach, *&c.* and God, hath not left his people in our preſent, nor will in future ages, without his Spirit to teach them immediately, and ſolely; which is in your Queſtion, or your proſecution of it; and ſhould have been expreſſed there, if you had had ſo much ingenuity. Inſtead of being angry that I have ſhewed your vanity, and made your folly in this argument ſuch a ſpectacle to the world; you have reaſon to give me thanks that I examine it no further.

¶ 4.

SECT. III. However, before we part, I will try you at another weapon; which you forge out of *Neh.* 3. 19, 20. *Yet thou in thy manifold mercies forſookeſt them not in the wilderneſs: the pillar of the Cloud departed not from them by day to lead them in the way,* &c. This part of your quotation

quotation is not onely no friend to your affirmation and principles, but an invincible advetſary. No man in his wits will ſay, the pillar of the cloud and fire were the Spirit of God: and if God led his people by them, they were not led onely and immediately by the Spirit of God. It may be the latter part of your citation may do more for you. *Thou gaveſt alſo thy good Spirit to inſtruct them.* This good Spirit was (mainly) the Spirit of God, which he put upon *Moſes* and *Joſhua*, and ſome other their chief Perſons by God's appointment, as is evident from theſe Texts.

§ 2. *And I will take off the Spirit which is upon thee; and will put it upon them; and they ſhall bear the burthen of the people with thee*, Num. 11. 17.

And the Lord ſaid unto Moſes, *take thou* Joſhua *the Sun of* Nun, *a man in whom is the Spirit; and lay thy hand upon him*, Num. 27. 18.

Thou leadeſt thy people like a flock, by the hand of Moſes *and* Aaron, Pſal. 77. 20. Now God is ſaid to give them his good Spirit to inſtruct them, by beſtowing it in ſuch a way and meaſure on their inſtructers and guides; though *I* deny not but every true *Iſrael*ite had the Spirit alſo dwelling in him, yet they were never the leſs, but the more ſubmiſs to the conduct of their mediat, or if you will men-teachers, and guides for that.

SECT. III. Your third choſen Scripture for your ſervice is, *But there is a Spirit in man, and the inſpiration of the Almighty giveth him underſtanding.* *Job.* 32. 3. I ſhall explain this text by another, which carries the full ſenſe of it, and almoſt the ſame words: *For the Lord giveth wiſdome: out of his mouth cometh knowledg and underſtanding.* But doth this incourage men to caſt off all external means, and the uſe of their reaſon? Nothing leſs. It is given as

encouragement to the uſe of the means expreſſed in the four firſt verſes, which are made conditional of being bleſſed with that knowledg and wiſdom which comes from the Lord. *If thou ſearcheſt. If thou trieſt.* It will now be more eaſie to take in the right ſenſe of your cited Scriptures.

2. There is a Spirit in man, that is, a rational Soul (ſay ſome) yet knowledge and underſtanding doth not ſo depend upon its improvement, as to ſhut out the breathing and bleſſing of God from the chief efficiency. A young man (as *Elihu*) may attain a meaſure by that divine bleſſing, beyond the aged and more experienced. If you can prove that thoſe holy men, who carried on that debate, of which the Book of *Job* is a hiſtory, did neglect the external means which the Lord afforded them, for informing their judgments about divine and ſpiritual concernments, upon the grounds of the inward teachings of the Spirit of God, *Æris mihi magnus Apollo:* and unleſs you can do that, your arguing from this Text is but meer trifling, beating of the air, and contending for what is granted on all hands, but nothing at all to your purpoſe. And it is not beſide the purpoſe to conſider that thoſe holy eminent Saints who contended with *Job*, were rebuked by God; for not ſpeaking rightly of God as *Job* did: and *Job* did not paſs free without a chiding alſo for his miſcarriages and preſumptions; *Job* 42. *verſe.* 7. and forward

3. To conclude this Argument, you talk at a miſerable lame rate to ſay, that becauſe the inſpiration of the Divine Spirit giveth underſtanding, therefore *it is not from the ſtrength of mans reaſon, memory, or utmoſt creature-ablities, that his knowledge of religious and heavenly things comes*; but *from the revelation and diſcovery of the inſpiration of the Almighty.* Let me tell you once

for all, that if reaſon, memory, and humane abilities have nothing at all to do in the ſearch, and underſtanding of Divine things; a meer animal, or ſuch an ideot as *Jack Adams* may know as much of the Divine and Heavenly myſteries as *W. Pen*: but if I ſhould ſay, ſuch a one is as able a Teacher, or Writer as you; I doubt not but you would take your ſelf to be not a little affronted.

And it is as lame arguing to conclude, becauſe ſome men had Divine inſpirations, and teachings of ſome Divine truths, when there was not one Book of the written Word in being; (as I dare undertake to prove) and they who had thoſe Inſpirations, made uſe alſo of their reaſon, to know Divine things, by all external means within their reach; therefore all Gods people (*i.e.* Quakers) have in theſe days, (wherein God hath bleſſed us with ſo large a portion of his written Word, or Word without us) ſufficient teachings by immediate Divine Revelations, *to lead them infallibly in the way that is moſt acceptable with the Lord*, without the uſe of their created faculties, or any outward means, is no good conſequence. *p.* 4.

The next Scripture you abuſe, is *Pſal.* 139 7. *Whither ſhall I go from thy Spirit, or whither ſhall I flee from thy preſence*; from whence you ſcribble thus: *If Gods unerring Spirit be ſo nigh, and the ſenſe of it ſo certain, it muſt be either to reprove for evil done, or to inform uphold lead and preſerve in reference to all good: now in which of the two ſenſes it ſhall be taken, the preſence of Gods Eternal Spirit, and his being the Saints Inſtructor, Judge, Rule and Guide, are evidently deduceable from the words.* —— *Rudis indigeſtaque moles!* worſe than ever Bear brought forth her Cubs! which with her licking may be brought into ſome ſhape; SECT. V. Pſal. 139. 7.

but your products are so defective, both in Truth, Right Reasoning, Syntax, and Sense, that it is no dis-reputation to your Adversary to be confounded by them. It is an effectual (but an impudent) course to silence all the world from opposing you, by writing such confident confused non-sense. Were it not for the sake of many who conceit your infallibility, which you are here so blindly pleading for, I would as soon abandon my time to dispute with a distracted man in his raving fits, as with *W. Pen*, till he come better to himself than I can find him in this Pamphlet.

¶ 2 If Gods infinite Being, Omnipresence, Omniscience, wonderful works of Creation, all-disposing Providence, (which is the scope of the Psalm) and his Omnipresence especially, (the sense of the Text) do prove that which you produce it for, and infer from it, you have found out a way of seeing, that may tempt us to dig out our eyes, punish them for meer Cheats; and for ever hereafter commend the blind Archer for the best Mark-man.

§ 3. We may presume that you intend this Text to prove, that all Gods people are upheld, ruled, guided, *&c. In reference to all good by the Spirit of God*; which you say *is evidently deduceable from the words.* But who would have thought that such desirable considerations, and the certain sense of them, should put so holy a man as *David* on such expressions of *going* and *flying* from the Spirit and presence of the Lord? No doubt the presence of God is every where, in the Skies, the Seas, the Wilderness; what then? doth he therefore perform all these acts where ever he is present in his infinite Being, even where there are no intelligible Creatures? Doth he judge, inform, instruct stones, and trees, and mountains? I, and must do so too, or else he doth not answer the end of his presence being

being ſo nigh? Truly Mr. *Penn*, we have had more reverend thoughts of the Eternal and Omnipreſent God, than to aſſign any thing as the end of his Being but himſelf.

But it may be you lay your ſtreſs on the certain ſenſe of it; and this joyned to his Omnipreſence, will do your work. Is the ſenſe of it ſo certain to every good man? was it ſo to *David* when he ſo long time was tainted with a heap of impieties? Was it ſo with *Jonah*, when he fled (as he thought) from the preſence of the Lord? or was it ſo with you when you wrote ſome things in this book of yours which I ſhall acquaint you with before I have done. If it ſhould be granted you, that all Gods people have the certain ſenſe of it, without doubting or alteration, it would be *nihil ad rhombum*, far from proving Gods Spirit to be the peculiar Teacher of his people, and ſo to teach them, as to render them infallible, which is the mark you aim at. *l.* 4.

SECT. VI.

The next Scripture you produce is, *Teach me to do thy will, for thou art my God; thy Spirit is good, lead me into the Land of uprightneſs.* Pſal. 43. 10. To bend this Text to your bow, you talk thus; *The Queſtion will be, whether it was* Davids *intent, and the ſcope of his deſire, that God ſhould teach, and lead him by his good Spirit, or ſome other thing? But methinks it is reſolvable in the affirmative, in two reſpects.* What a ſtrange Queſtion is this! Who doubts but *David* commended the Spirit of God as a good Teacher? what then? muſt all other Teachers, which the Spirit of God makes uſe of, as the means by which he teaches, be caſt off? Suppoſe I ſhould ſay ſuch a man is a good School-maſter, I would fain be taught by him; doth that imply I would not learn out of a Grammar, or

other books which he uſes to that end? or, doth it not rather conclude, that I like not only his abilities, but his method and means by which he teaches? The Pſalmiſt ſaith, *Bleſſed is the man whom thou chaſteneſt, O Lord, and teacheſt out of thy Law.* You would little leſs than hoot at him, that ſhould from hence conclude, the Pſalmiſt to reject the Spirit as a Teacher, and to admit of no other Teacher but the Law. *It is after this lofty manner of diſputing you undertake our overthrow.*

§. 2. When you have ſo learnedly framed your Queſtion, which by the disjunctive *Or*, you make to conſiſt of two members, which would he have for his Teacher? the Spirit, or ſome other thing? You anſwer it like your ſelf, *Methinks it is reſolvable in the affirmative.* But I pray, which of the parts of your Queſtion do you affirm? which do you deny? Why truly it is the ſafeſt courſe you take, to affirm it of both; for then the truth is owned, and (in this point) the quarrel ended. But then what need your fighting againſt what you affirm, unleſs you are reſolved to be quarrelſome. Alas poor man! it was by a meer miſtake you ſaid truth; you intended to reſolve in the affirmative, that he deſired to be taught by the good Spirit of God; but in the negative, of any other thing:

Canis feſtinans cœcos parit catulos.

§. 3. The two reſpects which thus blinded you, are enough to keep any mans eyes open that is but willing to ſee. Firſt, *How that the Word was hid in his heart.* —— *That internal Law, Word, and Spirit of God, which plentifully ſhews how much he was an Enthuſiaſt, and Quaker, in the ſenſe this man eſteems us moſt Heterodox.* Law, Word, and Spirit, are all one with you. But where do you find the Word hid in the hearts of the Saints, called the *Internal* Word? 'Tis true, that it

it is within, in the memory, faith, love, and hid there with the hiding of ſecurity: but it was as much without before it was within, as the Childs Leſſon which it gets by heart out of a book; which when done, you might as well call it, the Childs *Internal* Leſſon.

Your ſecond reſpect is, *the very words* (*viz.* of the Text) *imply the thing we urge them for, and can import no other ſenſe. Alſo what did that clauſe do there?* viz. *thy Spirit is good.* Can the Spirit be good for nothing, if the external word be good for ſomething as a Teacher? I miſtruſt not the eyes of any but the Quakers, but that they will ſee at firſt glance, what a feeble Champion you are, without my pointing. ¶ 4.

Parvas habet ſpes Troja, *ſi tales habet.*

I ſhall trace you foot by foot no further; you ſhoot at ſo many marks at once, that 'tis hard to find which you level at, only in the concluſion, you preſume you have hit the Pin of the white.

Uniſonat cuculis, rudibus geminantibus odis.

Your Arguments are generally ſick of one diſeaſe, you argue from the preſence of the Spirit of God in and with his people, by his motions, influences, manifeſtations, gifts, graces, means, to his Eſſential Being, as the ſenſe of thoſe Texts; which is fallacious; as I prove by this Argument, anſwer it when you can. ¶ 5.

The Spirit of God eſſentially conſidered, or as very God, is every where at all times, without the leaſt change or alteration for ever.

But the Spirit of God in and with his people (according to the import of thoſe Texts of Scripture which you produce) is not every where, at all times, without any the leaſt change or alteration for ever: Therefore the Spirit of God in and with his people, (according to the

import of those Texts of Scripture which you produce) is not the Spirit of God essentially considered, or very God.

§. 6. The first Proposition is proved from *Mal.* 3. 6. *For I am the Lord, I change not.* The second Proposition I prove from *Joel* 2. 28, 29. which you cite *Pag.* 21. *And it shall come to pass afterward, that I will pour out my Spirit on all flesh, and your Sons and your Daughters shall prophesie*, &c. This was in *time*, what, and where it was not before. Ezek. 36. 27. Pag. 20. *And I will put my Spirit within you, and cause you to walk in my Statutes*, &c. it was *future*, what it was not before; and is spoken of the gathering of the Jews from all Countries. Then the Spirit of God shall be put within them: but this is not alway the same without alteration. 1 *Cor.* 6. 19. cited by you, Pag. 30. *What? know you not that your body is the Temple of the Holy Ghost, which is in you.* The Holy Ghost did not dwell in them, according to the import of that Text, before their Conversion.

The Lord was in the Temple at *Jerusalem*, and dwelt therein. *I have built a House of habitation for*
2 *Chron.* 6. 2 *thee, and a place for thy dwelling. Who is able to build*
2 *Ki.* 19. 15 *him an House? seeing the Heaven, and Heaven of Heavens cannot contain him.* How did God dwell there more then elsewhere? but by placing his Name, owning a relation to it as his house, sanctifying it to his own use, manifesting himself in it to those who waited on his Ordinances there solemnized. But now the place is void of all the foot-steps of that presence.

§. 7. I deny not, I doubt not, but the presence of God by his Spirit in and with his people, is much more glorious than that Type possessed; yea, such a Mystery of Union and Glory, as will be matter of intel-

lectual

lectual exercise, and delight for ever: yet it is most certainly no more his Essential Presence, than is every where. The difference is his being related to, actuating of, effecting in, and manifesting himself to, and union with the Souls of his people, so as none in the world but they are blessed withal. And herein the Saints are so happy, they may well be content, and not put the name of the God-head (in a strict and proper sense) on these his blessings. Such conceits are the natural source (and have been) of Opinions, and practices dishonourable to God, and unworthy of his Grace.

Another fallacy in your arguings, is from the Spirits teachings Indefinitely, to the Spirits teaching Universally; at least all that concerns the duty of the people of God in religious things. The people of God have the Spirit; therefore they could not be destitute of an unerring Spirit, in what concerned them either towards God or men. §. 8.

But your main fallacies are these two, from an *infallible* Spirit teaching, to the infallibility of the *Subjects*, in which the Spirit dwells as a Teacher; and from the Spirits *teaching*, to its *immediate* and *peculiar teaching*. SECT. VII.

For the first of these, I shall produce some of your wild reasonings. 1 Thes. 15. 19. *Quench not the Spirit* —— *Those to whom he gave the caution had the Spirit, if those could not quench the Spirit, who had it not: Consequently the Primitive Churches were not without an unerring Spirit.* But I believe, and can prove, that they who had not the Spirit themselves, might quench it in others, by despising Prophecyings in the exercise of its gifts, 20. *ver.* and those who have the motions of the Spirit (as you say the old Page

World

World had before the Flood) may be far from having the Spirit in the Scripture-ſenſe, *i.e.* dwelling in them to ſanctification. But ſuppoſing they had the Spirit dwelling and teaching in them, 'tis a miſerable erroneous and weak Concluſion, that they were infallible. That this is that you would conclude from ſuch improper premiſes, is apparently your drift all along.

§ 2. A taſte of this you give us *p.* 32. in theſe words:

Page 32. *If God ſends forth his Spirit into the hearts of his children, then are they not without an infallible Spirit; but the expreſs Letter of the Scripture affirms it; and conſequently, our Adverſaries reflection upon us, for making it part of our belief, is unſound and condemnable.*

Your Adverſaries have not ſo little knowledge of the Spirit of God, as to ſay the Spirit of God is *fallible:* nor yet ſo ignorant of your *ſpirits*, and of the Scripture, as to ſay you are *infallible.* If the latter be it you ſay is unſound, it is upon no other grounds, than your arguing from the infallibility of Gods Spirit, to the infallibility of your ſpirits, or of theirs who are Gods people. But we are not ignorant that your principles make no diſtinction, much leſs a difference between the ſpirits of Gods people, and the Spirit of God: which is indeed the ſecret byaſs which moves you ſo obliquely; of which I ſhall give a more ample account in its place. But you are yet ſo unwilling to ſpeak plainly your mind, that you appear in many ſhapes to inſinuate this untruth, but are induſtrious to be uncertain and amphibious;

Quo teneam vultus mutantem Protea *nodo.*

§ 3. You ſay, page 31. *And how this man can be eſteem-*

Page 31. *ed a good Chriſtian, who would render Chriſt Jeſus the Head of a fallible body, by diveſting Chriſtians of an infallible Spirit, I leave to perſons of better judgment,*

more

more honesty, and greater moderation to judge? By this we may more than guess your mind: But verily, if the asserting Christ to be the Head of a fallible body, *i. e.* that may in some things erre or be mistaken, be worthy of your such reflections, I know none will escape them among professed Christians, but Quakers and Papists. I see by this you may serve for a Voter at *Rome*; but your Logick is so leaky, you will hardly attain a higher promotion there; she will be loath to venture her Grandeur, built upon the Foundation of the Churches infallibility, upon your pitiful scribling.

I wonder how you came to talk of Christs body, to which he is Head: Or what men of your principles can mean by it, with the qualification of infallible? Sure you do not mean his body in the most strict sense, *i. e.* the invisible Church; that is not yet compleatly existing; and I doubt not, but when they meet and vote, they will be infallible: but that will not be yet. Nor yet the Universal Church visible, *i. e.* Professors of Christianity, Members of the Universal Church, or any particular organical Church: for your party have gored, and bemeared those to excess. I know not how we shall get a vote from them, except in the Creed called the Apostles; to which (a small matter excepted,) all give consent. But then the Quakers are none of the Church, who will subscribe but to few of the Articles in that Creed. §. 4.

How shall we find your meaning? I will undertake to shoot near the mark, if not hit the pin in the white. You intend it of all the Quakers, and every individual person among them, at least such who give up to the light within, and its guidance: and is the Church in Spirit (a Phrase used by Friends more than once) in their writings, but never in the Scripture.

But

But Mr. *Penn*, if Christ be *Head* to none but the infallible, wo to the poor Saints, who have trusted hitherto they had a Head in Heaven, who hath pity on the ignorant, and those that are out of the way; who is their Advocate with the Father, and thereby a remedy against the the sad consequences otherwise of their errings. And I am sure Christ is then none of your Head.

p. 6. But to conclude this form of your reasoning, what I shall say to it. You may as well conclude, all Gods people are omnipotent, because they have the Spirit of God which is omnipotent: And they are omniscient, because the Spirit of God who teaches them is so: And they are infinite upon the same grounds. The last two of these I can prove from some of the Quakers writings to be their blasphemous Opinions, from this ground on which you build.

Monstr' horrend' inform', ingens cui lumen ademptum.

p. 7. Were you so judicious and humble to submit to the certain teachings of the Spirit, in and by the Scripture, you may know that the Spirit, though it never teacheth an errour, yet those whom it teacheth directively may erre, either not understanding, or not submitting to his teachings; that where the Spirit moves and strives too, though it self be omnipotent, yet it may move and strive in such a measure, as the corruption of bad men, and sometimes of good men, do prevail against its strivings and motions: Although the Spirit of God will teach and move all the Elect so largely, and so effectually, that they shall not fail of heaven, nor the necessary means thereunto: yet there is not one that can be proved not to err in practice, much less to have learned all things of a Religious concern to them.

I

I might proceed to your fallacious arguing from the Spirits teaching indefinitely expreſſed, to its teaching peculiarly and immediately; which is frequent in your Pamphlet, particularly *page* 18, 29. and many more of your fallacious and confuſed arguings I might expoſe, were it worth while to trace ſuch a Trifler in all his Vagaries, who hath the faculty (only to the ſtupidly ignorant.) SECT. VIII

Fallere mille modis, nec non intexere fraudes.

In the winding up of your intangled bottom, you frame an Objection thus:

Object. 1. *Though you have ſaid a great deal, to prove that Chriſtians ſhould have an infallible Spirit in general: Yet you prove nothing diſtinctly, but confound a Judge, Rule, and Guide together.* Page 37.

Habemus confitentem reum.

Leaſt you eat your words, I ſhall put good proof of the truth of your confeſſion upon Record. You ſay in your anſwer to your own Objection, *That to me there is no more difference then eſſentially there can be in the Wiſdom, Juſtice, and Holineſs of God —— They are ſo interwov n, that the one goes not without the other: Thus it is in being a Judge, Rule, and Guide,* &c. ¶ 2. P. 17. 6.

What would you ſay of a man that ſhould affirm his brains, heart, and lungs (being eſſential to the life of the body, and ſo interwoven, that the one goes not without the other) are but one and the ſame thing? the one cannot live, and be in good ſtate, without the other: and therefore they are but one and the ſame thing, without difference or diſtinction. And the man, ſuppoſe *John-a-Nokes*, ſhould upon this ground, when he hath a *Delirium* or *Vertigo* (diſeaſes ſeated in the brain) be very buſie to enquire, what is good for the Pthyſick or Cough of the Lungs,

Lungs, or palpitation of the heart? but being rebuked for his impertinencies, ſhould reply, they cannot be one without the other: They are eſſential to the body of man its perfection; therefore what is ſaid of the one may be ſaid of the other, and what is good againſt the Pthyſick or Cough, is good, muſt be good for a Vertigo or Delirium. Let me adviſe you next time you write, to frame no Objections againſt your ſelf; unleſs you ſhall have learned better to ſolve them.

¶ p. 36. Page 38. A ſecond Objection you frame thus; *But at this rate you utterly contemn and ſeclude the Scriptures, as having no part nor portion in being a Rule, Judge, or Guide to Chriſtians.* I would your whole book had conſiſted of Objections; for you have ſpoken more truth of your own framing, in two Objections, than in moſt of your affirmations. You attempt to ſolve this with much the like ſucceſs as the other; you praiſe the Scriptures, and hug them hugely, till you have reduced them to *much like the ſhadow of the true Rule:* And then you illuſtrate the ſenſe of their Authority, in theſe very words:

He that is ſo inward with a Prince, as to know vivâ voce, *what his mind is; needs not ſo much the ſame when he meets it in print (becauſe in print) as becauſe he hath received a more living touch, and ſenſible impreſſion from the Prince himſelf, to whoſe ſecrets he is privy. And this the Scriptures teach us to believe is a right Chriſtian ſtate and priviledge: For, ſaid the Apoſtle, we have the mind of Chriſt; and the ſecrets of God are with them that fear him: And guide me by thy counſel, and bring me to thy glory.*

§. 4. What Friends, but when they read this Princely flouriſh, but will conclude, not only that he hath done it neatly, but hit the Nail o'th' head full; and

ſpoken

ſpoken their minds e'n as right, as if he had been inſpir'd by them all! and, no doubt, he ſhall be their White Boy, (for all his defects) who ſtrokes them ſo finely, and advances them to ſuch a ſingular Dignity of privacy and inwardneſs with God, that not only his revealed will in print is known by them in a more honourable and immediate way; but alſo his ſecrets, which never ſtooped ſo low, as to be wrapt in letters.

Here we have (as in a glaſs) *W. P.*'s. Opinion of the immediate teachings of the Spirit, to be not only above his teachings by the Scripture: as to have a thing whiſpered in the ear from the Princes own mouth, doth excel any Narrative by a Declaration: but alſo ſo much above them, that he who enjoys this favour (which muſt ſtill be no other but a Quaker) heeds not *ſo much* the ſame in print. How much? juſt not at all. For if this *viva vox*, more living touch, and ſenſible impreſſion, do not put Authority into them, they are but meer Cyphers: And if this living touch, *&c.* (as he believes) be without, or contrary to the Scripture, 'tis all as good and Authentick. It is upon my Spirit, is of much more Divine Obligation, than it is written. But Mr. *Penn*;

That *the Scriptures teach us to believe this is a right Chriſtians ſtate and priviledge*, is a hard-hearted ſaying. The Scripture knows nothing of it, nor could I ever yet have a proof that any of you all ever heard the Voice of God (as *vivâ voce* is to be underſtood:) and I am very well ſatisfied the Quakers may be miſtaken, if they ſhould preſume they did, ever ſince ſome of them took *Paul Hobſons* mumbling through a Trunk, and a hole in the wall, to be the voice of the Lord. But that this ſhould be the ſtate of a *right* Chriſtian! wo worth the days paſt for

for ſo many Ages! wherein among all profeſſed Chriſtians, but now and then one, were in this ſtate; and that but a little while, e're their folly appeared to all men; only now and then the Papiſts had a Job to do, for which a *viva vox* was a fit pretence.

p. 5. But you have little Charity in unchriſtianing all the world, whoſe very *ſtate* is not according to theſe Characters. A man in the dark (eſpecially if his fancy be ſtrong) is full of Viſions, which have no other being than his imagination affords them: this appears to be your ſtate, and the part you are acting.

p. 6. I ſhall in ſhort conſider your warrants, which you annex to your rare Harangue: *For, ſaid the Apoſtles, we have the mind of Chriſt.* Sure he had a good part of it by Tradition from the other Apoſtles, who were Chriſts Witneſſes of what he ſaid and did, and *we* have it in the Scripture: *And the Secrets of God are with them that fear him.* But where did the Apoſtle ſay this? 'Tis no matter, if it was not the Apoſtle *Paul*, it was the Apoſtle *David*, and that's as good: Nay, it is all one if it had been the Apoſtle *G. Fox*, or the Apoſtle *W. Pen*; whoſe words and writings are of Prophetical and Apoſtolical Authority, and may be numbred among the Scriptures, as well as *Pauls*, or *Davids*, or any other: witneſs your audacious lines put in a different letter to be ſo underſtood. You ſay, but the Scriptures are herein fulfilled, *the holy way the vulturous eye did never ſee,*—— *and that ſame ravenous Spirit after knowledge our adverſary muſt come to know judged*, &c.

Pſa. 25, 14.

Pag. 84.

7. It is further to be conſidered, that the words you quote out of the Scripture you pervert, and the ſenſe alſo: for *ſecret*, you put *ſecrets*: for *Lord*, you put *God*. For the latter you'l ſay it is one and the ſame ſenſe;

ſenſe; for the Lord is God, and God is the Lord: But here you are too bold for all that, God hath more names in Scripture than one; and if the varying had nothing of ſignificancy, the Wiſdom of God would not have ſo expreſſed himſelf: but to put *ſecrets* for *ſecret*, mars the ſenſe: But you'l ſay, not the *truth*. Yes verily, the *truth in this place*: for this Text doth not ſay ſo; and to ſay it ſaith, and the *Apoſtle* ſaith, what they ſay not, is an untruth; and if I greatly miſtake not, the words that follow, *and he will ſhew them his Covenant*, are interpretative of the word *ſecret*. For indeed, though the matter and Surface of the Covenant be obvious to every common intelligence, yet the neceſſity, worth, a conſiderable part of the ſenſe; but eſpecially the faith, intereſt, and well-grounded comfort of it, are the ſecrets which this one *great ſecret* the Covenant contains, and this Scripture ſpeaks of, imparting to thoſe who fear the Lord: yet it excludes not external means.

And guide me by thy counſel. What is this to oppoſe or exclude Gods guidance by his written or printed word? *Have I not written to thee excellent things in counſels, and knowledge?* Sure theſe were then a fit Guide, as Gods means. But verily there appears ſuch a Spirit of ſlumber, idleneſs, and worſe, in your *labours*, as if you gloried in a careleſs or deſigned perverting the Scriptures, both for ſenſe, words, and form; and to vindicate the ſame of *G. Fox*, by the Authority of your like Crimes, or greater. The Text ſaith, *Thou ſhalt guide me*, &c. which expreſſes his Faith in Gods promiſes; but you turn it into a prayer, *Guide me*, &c.

§ 8. Pro. 22.20. *Vitia noſtra quæ amamus defendimus & malamus ea excuſare quam excutere*, Sen. Ep. 117.

I had almoſt forgotten a main conſideration in your flouriſh, about immediate teachings; *viz.* he

§ 9.

Psa. 73. 20. *meets it in print* (*because in print*) you here insinuate the formal cause of our respects to the written word, or printed; to be its being in print, and that *there* lyes the difference between you and us.

Not so, good Mr. *Pen*, the beam in our eyes is not so big. Neither are we inclined to that piece of superstition; for then no sooner you could get your conceits in print, but immediately we must hugg them, and get the second impression in our hearts without more a do: for they are in print. But if you would know the Truth and speak it of us the next time you have occasion; it is this,

We value not the sense for the prints sake, but the print for the sense sake, and the blessings that attends that way of conveying the holy and revealed Will of *God*. And so much to correct your vapour, which may do you good; if you have so much good nature left, as is able to work with it.

SECT. IX. And now, Mr. *Pen*, to shut up this discourse; I shall shew you your face in the glass of sense, if you think your eyes worth the using to that end. If you had dress'd your self by the glass of the Scripture, at this coming abroad, you had certainly been free of these spots.

Pag 7. *Foul Epithets as knave, pupy, fool, rascal, loggerhead, Cheat.* This, you say, was the language of your adversaries *small Cryer*; but, as you call it, *of a loathsome scent*, so you blow it on the Author of the book within five lines.——*tryers of other mens spirits, who have so little proof of the knowledg of their own, as to be wanting in the alphabet, or first principles of common civility.* This is not fair, to charge him with anothers faults. But compare this Civility of yours, with your

Pag. III. own, *thus far this impertinent man.* To all this I say

he

he obtrudes an arrant lie upon our very ſenſes. Wretched ſcribler! how idle? frivolous? and how very troubleſome is he with his how ridiculous remarks.

If you are not guilty of the obtruſion you impute to your adverſary, (and that frequently, and apparently,) I cannot read and tranſcribe engliſh. But this I take the trouble of, to let the world know, that *W. Pen*, will daub his adverſary, and that *Per fas, per nefas*, and like one greedy of victory, *Aut inveniam aut faciam*. You will find him in faults, or make groſs ones, and charge upon him. *f.* 2.

G. Fox he thinks, has miſcited a Scripture, ergo he is an Impoſtor, and the Quakers a pack of Hereticks; It is after this lofty manner of diſputing, &c. *Pag* 4.

I never read a more confident untruth. The Authors Argument is too large to tranſcribe here.

Your adverſary ſaith, ſome of you excell in many things, which are in themſelves good and laudable. *Pag* 1.

You ſay, *If we excel in all things*, as he confeſſeth; *which is to ſay, that there are but few things wherein we done't tranſcend all others*: and you direct us to page the firſt, where we may prove your falſifying. *Pag.* 10

Your adverſary ſaith it is rare with him [*For*] to uſe any text, and not abuſe it. *Pag.* 1.

You ſay, *A few Scriptures he moſtly confeſſeth, that but one of us hath miſcited; either in reference to a diſorderly quotation of the words, or unſuitable application of them*, you know he pretends to deal but with *G. Fox's* abuſes.

Your Adverſary ſaith, And indeed I have found it very *fruitleſs* to deal with you, by way of reaſon and Scripture; and *Page* 3. I will not *now* deal with you, *ſo much* by Arguments drawn from reaſon or Scripture and depending purely on the underſtanding and mind, &c. *Pag* 2.

Pag 13. You ſay, *He promiſeth for the future to avoid the uſe of both Scripture and reaſon*; and direct to Page 2.

Audacter calumniare aliqu d adherebit. I could produce in *your* Spirit of Truth, many more ſuch falſities in point of fact, and you ſaying, *Page* 1. You carefully peruſed the Book; you prove your ſelf to be more than a meer, careleſs, even a wilful tranſgreſſor.

§ 3. But if this be your way of anſwering your adverſaries, and throwing contempt and reproach upon them, 'tis not poſſible for any to eſcape your hardeſt cenſures. And I am perſwaded you are ſecure of your friends, conſidering what is objected againſt your principles and practices of a Religious concern, by any of your adverſaries writings, or you would not thus adventure your reputation with them.

§ 4. I would deſire you, if you will hereafter pretend to be an anſwerer; you would be more ſolid and rational, then (when you find your adverſaries appealing to the light within you, to judg whether *G. Fox.* have rightly tranſcribed the texts of Scripture he pretends to uſe; which may be done with a little meaſure of natural light, and common ſenſe) to conclude with a high rant, and charging your adverſary with infatuation; that he hath given himſelf the lie, and and you the cauſe: as if thereby he acknowledg'd the light within you, to be ſo allſufficient, as you pretend, and that if a man can judg infallibly, when he reads and compairs a few written or printed lines; whether they agree in the ſame words: The Quakers light muſt needs be infallible, and indefinitely, and without any bounds, at leaſt in Religious and Divine Concerns. P. 77. 78.

§ 5. But above all, let me intreat you, that if your Adverſary give you your due, ſaying moreover, "The light in every man is not to be extended

"to

"to all cases whatever: as if every man that at-
"tends to the Light in him, did certainly know
"what is good, what is evil; right or wrong, in
"every case. That *then* you will not gratifie him with such Reason and Rhetorick, as in the following words of yours: *I heartily pity the man, and am really afraid he has overcharged the strength of his brain; for with me such manifest contradiction is but a smaller degree of distraction. I would fain have a rational answer from him, if he be yet capable of one; How can the Light be a Judge of good and evil, and not be so? and all within the space of ten lines. If the Light, as by him acknowledged, be a Judge of good from evil, and the contrary; then in all cases wherein good and evil, right and wrong make up the Question, the Light cannot be secluded, as wanting in true judgment, because good and evil are part of the Question in the granted Proposition; deny that the Light is sufficient in any case of right and wrong, and deny all.*

Verily, Mr *Pen*, you seem to lay a plot here, to blow, at least, all the Judges off from the Bench, to make room for any Quaker, though the most witless of them all. For, if he can but discern right and wrong in any case; suppose, whether in changing a shilling, he hath wrong done him if he receive but two groats for it? and right if he receive three? he can then discern right and wrong in all cases whatsoever; and he that shall say the contrary, you will chastise him with Sarcasms, as Keen as a Badgers Teeth. §. 7.

Though I am a little pleasant (for I cannot *sudare circa nuces*) pray bear with me. I assure you I have had some heart-akes for you, when I have deeply considered, that a man of your hopes should be thus left of God (I fear for pride and giddiness, §. 3.

as to be made a Pillar of Salt, to caution others to take heed lest they fall into the same snare; which whatever conceit you may have of your self, is too apparent. Do not affect to be a Chief of a Party; learn that Lesson by Scripture-light:

Eccles. 7. 5. *It is better to hear the rebukes of the wise,* (I mean not my self) *than for a man to hear the Song of Fools.* It is great pity, that what parts God hath given you should be fettered, and smeared with the polluted Chains of the grossest delusions: expect no other, but that God will wither you in your Rationals more and more, if you will needs Deifie such a poor Creature as Natural Conscience, and reduce so much within the compass of a poor Earthen defiled Vessel: But if you are resolved to go on at this rate, let the Title of your next Book be, instead of *The Spirit of Truth*, &c. *The Spirit of Babel*; and this will much more properly express the Contents of it. *Note*, Confusion בבל from *Babel* in the Hebr. comes our English word *Bable*.

The Pretences of the Quakers *to Apostolical, and immediately Divine Inspirations considered; and a Spiritual and Rational account of truly Apostolical men, and their immediate Inspirations.*

SECT. I. NExt to their Tenet of the Light within every man to be the Christ and God essentially considered; *this* of its immediate Dictates (which they hold to be as purely Divine as any the Apostles had, or the Scriptures express) is the grand Pillar of their other opinions and practises, called Religious.

This

This Pretext, according to an Author of their own (*E. H*, one of Antichriſts Voluntiers defeated, *pag.* 5.) gives the credit to what they affirm; *And yet would faſten all theſe upon the Lord, ſo that his deceit might be of more Authority, and none might queſtion the matter thereof, becauſe the Lord always moveth to Truth and Righteouſneſs.* Well then, if we can prove that the *Quakers* are not inſpired perſons, but far otherwiſe, we ſhall prove them groſs Impoſtors, abominable perſons, ſlanderers and blaſphemers of the Holy and Divine Spirit; and break that ſnare by which their poor deluded Proſelites are faſt bound, and chained to their Dictates.

But ſure you will judge that they who pretend thus high, have ſomewhat like a Reaſon for what they affirm: The main Props of this opinion of themſelves I ſhall bring to light, and examine.

The firſt is a Propheſie of the pouring out of the Spirit, *Joel* 2. 28. —— *I will pour out my Spirit upon all fleſh; and your Sons and your Daughters ſhall propheſie, &c.* Let us conſider how much this will befriend them: They will not ſay (I am perſwaded) that all fleſh (in the Text) is to be underſtood without any limitation at all; for then Sheep and Oxen muſt propheſie: nor yet will they allow that the Spirit ſhall be poured forth upon all men and women, old and young, without ſome limitation; for then the moſt wicked and ſottiſh muſt be of the number; yea, thoſe who are the keeneſt Adverſaries to their Doctrine (among which I doubt not they will give me a room:) but if they ſay every one hath the Light within, which is a principle capable of this Character, if they gave heed to it, and ſet it at liberty: I anſwer, ſo had all men this principle ever ſince the world began (if what they ſay themſelves *ſ.* 2.

be true) but the Propheſie ſaith, *It ſhall come to paſs after thoſe days:* So that it muſt needs be meant of a time then to come: but if it be to be underſtood (as without doubt it is) as well of ſome particular perſons, and not all Univerſally, as of ſome Age or Ages, and not all Univerſally: They muſt bring ſome proof that they are the perſons intended; or give us leave to tell them, they have herein ſtoln the words of the Lord, which belonged not to them, by falſly applying it to themſelves: And if the Expoſition which *Peter* the Apoſtle gives of this Propheſie be worth the heeding, it was fulfilled (at leaſt in a good meaſure) 1600 years ſince; and whether the World ſhall ever hereafter behold the like in that part of it, *I* ſhall not aſſert: *Act.* 2. 16, 17. and ſo on: But *this is that which was ſpoken by the Prophet Joel*, &c. What? *They ſpake with other Tongues* (about fifteen in number) *the wonderful works of God*; and this was uſhered in by Signs from heaven; *A ſound, as of a mighty ruſhing wind, Cloven Tongues like as of fire*; all of which were witneſſes ſent by God for the confirmation of the Lord Jeſus Chriſt, whom they preached to be Gods *Meſſias* before promiſed.

§ 3. But let us ſee how near the *Quakers* approach to this evidence: That they began with a noiſe, yea, a ruſhing noiſe, we know; but that it was a ſound from heaven, we are ſure of the contrary: That they have Tongues, and fiery and Cloven Tongues alſo, we ſhall not deny; but theſe are not ſuch *Cloven Tongues, like as of fire ſitting on them*, and appearing to the bodily eyes of others: Nor do they ſpeak variety of Languages by the gift of the Holy Ghoſt, (though ſome of them have gone into forreign Countries, with a confidence they ſhould be gifted with

with ſtrange Languages, but their Spirit deceived them.) Thoſe in the Text, in thoſe Languages or Tongues, ſpake the wonderful works of God; but the *Quakers*, with their Native Language, only ſpeak the amazing deluſions of Satan. The perſons in the Text had and uſed theſe gifts to confirm and evidence Jeſus of *Nazareth* to be the Chriſt, 22 *verſe*; and that ſame Jeſus to be exalted by the right hand of God, *verſes* 32, 33. but the *Quakers* improve their gifts (with all their might) to diſclaim that man Chriſt Jeſus, as having any being, and to exalt their own Chriſt, whom they call the light within every man: And conſidering alſo that the Prophet ſaith, the Spirit ſhall be poured out on all *fleſh*; methinks, they of all others ſhould claim the leaſt ſhare in it, who call others fleſh who are not of their mind (but themſelves Spiritual) and will not ſeem to endure any thing that hath a relation to the fleſh (though ſanctified by the Spirit and Grace of God) which they rebuke in ſuch-like terms as theſe, *Silence all fleſh before the Lord.* Thus I have diſcharged this Text from ſo bad a ſervice.

The next main Prop for this miſtake is, that they ſpeaking and writing by the conduct and motion of the light within them (that being with them the Spirit of God, as well as Chriſt the Son of God) it muſt needs be by Inſpiration of God, and motion of the Holy Ghoſt. *And by the ſame light* [light within] *do we diſcern and teſtifie*, &c. *Parnel* Shield of the Truth, *pag.* 10. Yea, they will have *Moſes*, and all the Prophets to be inſpired Divinely, as they were guided and moved by the light within. *The Word ſaid, Let there be light*, Gen. 1. 4. (mark this) *and the light was brought out of darkneſs, ſo the morning was come, and the day was created in the Eternal Word*,

SECT. II.

Word; and into this life (I suppose it should be light) *was* Moses *gathered, and had his understanding opened, that he could see to the beginning*—— *And there was no Tradition to give him the knowledge of it, but the light which shone out of darkness in his heart.* Morning Watch, *pag.* 2. What words can express the untruths, absurdities, and blasphemies of this saying! The Word [Christ] created the Light [Christ] the first created morning is Christ, and all this together within, was the *Inspiration* by which *Moses* understood what he wrote of the Creation.

§. 2. Hear a third, that by the mouth of more than two Witnesses what I have said may be confirmed: *John Story* Short Discovery, *&c.* pag. 2. *And though the holy Scripture without, and the Saints practises are as lights in the world; yet far be it from all true Christian men so to idolize them,* [the Scripture and Saints practises] *as to set them in esteem above the Light, which is sufficient to guide; or to esteem them equal with the Light, and Spirit of Christ within, from which the Scriptures were given forth, and are but branches of that holy root; and as it were fruits of that heavenly Tree,* viz. *the appearances of God in the hearts of his people.* You may see then whence their Opinion of Divine Inspiration to be the Inlet of their Notions arises; and that the Scriptures are but branches growing from the same root, *viz. the light within.*

§. 3. That I may arm those who are willing to be defended against such a strong delusion (where ever it hath once seized the belief) by Scripture-light; I shall take the pains to lay down some certain Characters of all the Apostles divinely inspired, and all their Doctrines that flowed from the Spirit of God, by way of Inspiration immediate, contained in the Scripture, and having the same Divine Authority.

Characters

Characters of the Perſons who were Chriſts Apoſtles, and preached or wrote the Goſpel by Inſpiration of God, which we call the Scripture, or Word of God. SECT III.

They had an immediate Miſſion and Call from without them by Jeſus Chriſt, to preach and declare the Goſpel: That Call and Commiſſion which the Apoſtles had, *Mat.* 28. 16. to the end of the Chapter, was from without; it was Chriſt who converſed with them, and was the object of their bodily eyes: It was that Chriſt whom the women held by the feet, *ver.* 9. and his Call (as his perſon) was without them; the ſound of which was received by their bodily ears, in thoſe words, *ver.* 18, 19. *And Jeſus came, and ſpake unto them, ſaying, All power is given to me in heaven, and in earth: Go ye therefore*, &c. And it is a ſtrong Argument to prove this immediate outward Call to be eſſential to the Apoſtolical Office and Power, that when by *Judas*'s fall the number was imperfect, he that was choſen in his room, was choſen and called by an outward call; the Spirit of God determining by a *Lot Matthias* to be the twelfth Apoſtle; as Chriſt did the reſt by his voice without them, *Acts* 1. 24. and 25 *verſes*: they had a large meaſure of the Spirit within, (and *Matthias* in particular,) but that was not ſufficient.

Yea the Apoſtle *Paul*, who was born out of due time, had this immediate outward Cal when Chriſt appeared to him in that glorious and terrible form, *Acts* 26. 13. *At mid-day, O King, I ſaw in the way* (not in the heart, or I in the way ſaw) *a light from heaven above the brightneſs of the Sun*; (the light in the Quakers,

I am ſure, would be ſeen by any who are not bodily blind, if it were ſuch) *ſhining round about me* (then it could not be a light only within) *and them that journeyed with me*; if it had not been without him, they could not have ſeen it. Verſe 14. *I heard a Voice ſpeaking unto me*, (not within me) *I am Jeſus*, Chap. 10. Ver. 22. *Jeſus of Nazareth*: and I am ſure the light within is not of *Nazareth*. Theſe things are enough to prove the Apoſtles had all of them an outward Call, or a Call from Chriſt without them to their Miniſtry and Apoſtleſhip; and that the Quakers Apoſtleſhip and inſpired Miniſtry is far from Apoſtolical.

f. 2. They were all ſuch as had ſeen and converſed with the Lord Jeſus in an outward viſible form to the bodily ſenſes: And that I take to be the literal ſenſe and import of that Scripture, 1 *John* 1. 1. *That which was from the beginning, which we have heard, which we have ſeen with our eyes, which we have looked upon, and our hands have handled of the Word of Life.* All theſe expreſſions cannot with any ſhew of reaſon be conſtrued of a mental or ſpiritual converſe with Chriſt as an object of faith, but muſt be underſtood of the exerciſe of the bodily ſenſes and faculties upon the viſible humane nature of the Lord Jeſus. And if it be objected, that it is ſaid this Object was from the beginning, which his humane Nature and Body could not be; I anſwer, There is a communication of both Natures in the perſon of Chriſt, by which the properties and concerns of the one are attributed to the other, as I might give abundant proof of. But I will inſtance in one which may be ſufficient; *Acts* 20. 28. —— *To feed the Church of God which he hath purchaſed with his own blood.* God is not a being made up of fleſh and bloud, but a pure impaſſible

impaſſible Spirit; yet Chriſt being God as well as man, the Bloud of his Man-hood is called the Bloud of God. It is obſervable, that the Apoſtle *John* brings theſe proofs of his Apoſtleſhip in the front of his Epiſtle, *as* being neceſſary for obtaining Credence, to what follows.

To put all out of doubt, conſider what is expreſſed 1 Cor. 9 ch. 1 ver. *Am I not an Apoſtle? Am I not free? Have I not ſeen Jeſus Chriſt our Lord?* Some did probably object againſt *Pauls* Apoſtleſhip, becauſe he had not ſeen Chriſt in the fleſh, as all the reſt of the Apoſtles had done: But he anſwers this Objection; *Have I not ſeen Jeſus Chriſt our Lord?* It could not be meant of ſeeing him by the ſpiritual eye of faith; for ſo all the Saints have ſeen the Lord: that is common to the weakeſt Babe in the faith. And where did he ſee him, but in the way to *Damaſcus?* Compare the fore-cited Text with 1 *Cor.* 15. 8 ver. *And laſt of all he was ſeen of me alſo, as of one born out of due time.* He was not born a Saint, or Believer out of due time; for converſion will be in ſeaſon to the end of the world: But he was born an Apoſtle out of due time, the Lord Jeſus viſibly appearing to him to that end in an extraordinary ſeaſon. Thus we ſee that to Apoſtleſhip the ſight of the perſon of Chriſt, as an outward viſible object to the bodily ſenſe, is neceſſary.

A third diſtinguiſhing Character is, they were all § 3.
enabled to work Miracles; ſuch Miracles as were neither in ſecret for the place, nor doubtful for the matter. I ſhould but waſte time and paper to give inſtances of this; the Hiſtories of the Evangeliſts, and Acts of the Apoſtles, will furniſh you with enough. The Quakers having been conſcious of the neceſſity of this, have ſome of them pretended to

Miracles

Miracles to credit their Apoſtolical pretended inſpirations; but none can they prove. Some have attempted ſuch like performances, but have failed in the undertaking; ſo that if we will not believe them for their bold aſſerting, we are like to have no better evidence: and he that is ſo ſilly as to believe on ſo feeble a ground, I am ſure his faith ſtands not only below the Power and Wiſdom of God, but the right reaſon of man.

And this muſt needs be a humane faith (in the moſt ſordid ſenſe) which hath not any divine evidence for its ſupport. We can by the Grace of God give a reaſon of that hope in us which is grounded on Scripture-verity, becauſe we can prove that it is the Word of God, which was ſent from him by the Meſſengers by him appointed, and furniſhed to that end; *Acts* 19. 13. *Jeſus we know, and* Paul *we know; but who are ye?*

§ 4. The Apoſtles as they were commiſſionated to teach all Nations, ſo they were furniſhed with Tongues and Languages in a ſupernatural way; by which they could ſpeak to the underſtandings of any Nation or people to whom they were ſent; Acts 2. 8. *And how we hear every man in our own Tongue, wherein we were born.* And it is remarkable, that the Apoſtle *Paul* was gifted this way above all, or moſt; he being the Apoſtle (more eminently) to the Gentile-world, and travelled more forreign Countries than any of the other, that we read of.

I cannot but wonder at the blindneſs of the Quakers who give it as a mark to the true Miniſtry, (denying and diſdaining all others) not to be confined to a certain place in the ordinary exerciſe thereof; but as the Apoſtles, to have no leſs than the Univerſe for their Biſhoprick: while it is apparent, that they do not

not more out-ſtrip others in pretences of ſpiritual and ſupernatural gifts, than they come ſhort of them in viſible qualifications for the Miniſterial imployment, eſpecially the knowledge of the Tongues: and who ever among them underſtand any Tongue, or can ſpeak or write it, beſides their Native Mother-tongue; let them ſay it if they dare, that they came not by it by natural and ordinary means.

And if God had given them an Apoſtolical Call and and Gifts, ſurely this of Tongues would have made ſome ſigne and noiſe of it; for God never calleth to any Goſpel-Office and work immediate, where he doth not afford abilities for the diſcharge of it. If the Quakers had the Gift of Tongues, who direct their pamphlets to all Princes and potentates; to every Creature, and all Nations in the World; ſurely ſome of them by that Gift would have preached their Doctrines to forreign Nations: But ſome have attempted it, and ſped ſo ill, as to become dumb preachers in other Countries: Others have learned more wit than to make the adventure; their Writings are full ſtuffed with the bold aſſerting of their Apoſtolical Call, Gifts and Inſpiration.

SECT. IV.

Having given you ſome Characters of the Apoſtles, who were called to that Office, and were inſpired by the Holy Ghoſt; I ſhall take ſome pains to give you an account of inſpiration it ſelf, as it is diſtinct in its very ſpecies and kinde (not in degrees only) from thoſe teachings and illuminations of the Spirit, which are ordinary, and common in ſome meaſure to all the Saints. The right underſtanding of this, will keep not only in the Controverſie before us, but in many other caſes that may occur.

I ſhall (before I enter on the differences between the

the Spirits inspirations, and common illuminations of the Saints by the Spirit) prove that there is such a difference, and that the one is not in any degree or measure the other.

All the Saints have the saving and sanctifying teaching and enlightnings of the Spirit; yet not all of them (nay, but a very few of them) had the extraordinary enlightnings of the Spirit by way of inspiration. *Know ye not that ye are the Temple of God? and that the Spirit of God dwelleth in you? Now if any man have not the Spirit of Christ, he is none of his*, 1 Cor. 3.16. So that every Babe in Christ hath the Spirit of Christ in its saving manifestations and opperations, or *effects*; though but a few were immediately inspired. *And God hath set some in the Church, first Apostles, secondarily Prophets*, &c. *Are all Apostles? are all Prophets? are all Teachers?* 1 Cor. 12.28, 29.

§ 3. The Apostle *Paul* doth plainly express this specifical difference, or difference, in the very kind of the Spirits teachings in and to his own person: *But she is happier if she so abide, after my judgment; and I think also that I have the Spirit of God*, 1 Cor. 7.40. The Apostle doth in the case there agitated, give his advice as a Saint who had the Spirit of God in the same kind of enlightning, which other Saints had, or all the Saints had; but in an eminent measure: yet this enlightning and teaching of the Spirit was not by way of immediate, and Apostolical inspiration; but by enlightning his judgment, and enabling his natural faculty of discerning to pierce into, and rightly decide the difference.

For if the Apostle had received what he here expressed by Divine inspiration, or the *Spirit* of the Lord immediately inspiring, it would have been not only unnecessary, but very much injurious to the infallibility

lity and authority of the Spirit of God, to have made his judgment bear a part with it. Yea, it had been an uſurping on the Divine Spirit, which an exerciſe of our judging faculty concerning its truth or falſhood, muſt needs be; where it is evident that the Spirit of God doth its part, by way of immediate inſpiration; to which ready and full credit ought to be given without heſitation.

Characters of Divine Apoſtolical Inſpirations, diſtinguiſhing them from all other Inſtructions. SECT. V.

That Divine inſpiration whereby the Apoſtles and Prophets (as ſuch) were illuminated, came in without the uſe of the bodily ſenſes, as receptive of the outward Objects, and carrying them to the rational and conſidering faculties, to make concluſions from them: and this is properly immediate Divine inſpiration,

But Divine Truths received by the Saints (as Saints, ordinarily) are received by ſuch means as are Objects to the bodily ſenſes, as ſignificative ſounds to the ear, viſible Objects to the eye, *&c.* let the Quakers or any other ſhew me, if they can, that the knowledg of God comes ordinarily to men by any other way without theſe: *Faith comes by hearing* (that is ordinarily; for a Babe may have the habits of ſaving faith, whoſe hearing ſerves litle to that purpoſe) or by reading, & that knowledg of God which the Heathen had, or might have had, without the Word revealed handed to them as to us, it was by conſidering the works of God's Creation and Providence; which were the Books wherein God wrote to them many Leſſons concerning him, and their duty. So that in

few words, perſons being illuminated by inſpiration, it was firſt within them; others have it firſt from without them; at leaſt in the premiſes from whence the underſtanding aſſiſted by God, infers Truths.

§. 2. The great Objection of the Quakers againſt the later Poſition is from this Scripture, *Rom.* 1. 19, 20. becauſe *that which may be known of God is manifeſt in them, for God hath ſhewed it unto them: for the inviſible things of him*, &c.

The words *in them* in the Greek ἐν αὐτοῖς, are either *in* or *among them*, the later ſenſe is to me the moſt probable, becauſe, that while the far greater part of the Gentile-world were ſo bruitiſh, that they little regarded or underſtood any thing of God; but were ſo beſotted with ſenſuality, that they underſtood and minded nothing but what might gratifie a blind, and impetuous appetite: ſome among them, whoſe intellects were better imployed, came by the knowledge of excellent things concerning God, which they not only taught, but left in writing as a witneſs to Poſterity.

§. 3. But to put all out of doubt, the 20 *verſe* ſpeaks what I affirm plainly: *For the inviſible things of him from the Creation of the world are clearly ſeen, being underſtood by the things that are made, even his eternal power and Godhead*, &c. Here you have an account what may be known of God by the Heathen, who had neither revelation immediate to themſelves, nor handed to them from others by the Word heard, or read: *viz. the eternal power and Godhead*: and that which they were condemned for, *ver.* 26. was not for not knowing, or practiſing what had relation to the Mediator, or not believing the word of promiſe, which never was within the reach of their ears, but for their miſ-

carriages

carriages againſt God the Creator, whom they might and ought to have known, and acknowledged. God is in his Eſſential Being the Inviſible God; but he was manifeſt among them, How? From the Creation of the World, by the things that are made. Take another Text for the confirmation of my Expoſition of this, *Act.* 14. 17. *Nevertheleſs he left not himſelf without witneſs, in that he did good, and gave us rain from Heaven, and fruitful ſeaſons*, &c. They were not without witneſs concerning the Divine Being, and Attributes of Mercy and Goodneſs; yet if the Rain, and fruitful Seaſons, were without them, the Witneſs was without them before it was within them.

But for the Quakers pretences of their conceits of Divine things to be by immediate inſpiration of the Spirit to them, when we hear of Pagans and Heathen, who never had the leaſt notice of, or from the Scripture, talk of Jeſus Chriſt, a Crucified Redeemer, and the Promiſes, and Covenant of God; we may a little liſten to them: but for a people who live where the Scriptures are ſo much known, to talk Scripture-phraſes, and Goſpel-phraſes; and then tell us, they had it all by Divine Revelation immediate to themſelves, is as ungrateful and fooliſh, as for thoſe, who were born and bred in *England*, and have learned their Mother-tongue from their Childhood, after 30 or 40 years, to affirm they learned every word of it by immediate Inſpiration, or could have known it as perfectly if man had never taught them; while in the mean time thoſe forreign Languages they never heard ſpoken, they can neither ſpeak, nor underſtand one ſentence of, if it would ſave the world. §. 4.

Again, Thoſe Goſpel-illuminations, for the matter §. 5.

which are by immediate inſpiration, are beyond the utmoſt reach of our natural faculties of the mind (though ſanctified) to attain by their improvement: and therefore it is ſaid to be, 2 *Tim.* 3. 16. Θεόπνευ-ςος, *Divinely inſpired.* It is not produced in the exerciſe of the Rational Faculties; the Soul is purely paſſive or receptive therein, and is to thoſe Illuminations as the Wax is to the Seal; according to 2 Pet. 1. 21. *For the Propheſie came not in old time by the will of man, but holy men of God ſpake as they were moved by the Holy Ghoſt,* φερόμενοι, *acted, carried.* Some of them, *viz.* the Prophetical part, were ſo far from being attained by the uſe of Natural Faculties (though ſanctified) that their very wills, which are the firſt movers, even in intelligent Agents, did not ordinarily ſo much as direct their underſtandings to the finding out the Truths which were revealed to them; but when their thoughts (in their preſent poſture) had no tendency to any ſuch particular things (no more than a man in a deep ſleep) they were then moved by the H. Ghoſt; that whereas ordinarily they are fixed, and bent to ſuch or ſuch ends, by the humane will, here the Divine will takes its place, and doth all.

§. 6. And for thoſe Hiſtorical parts of the Scripture, as of the Creation, Fall of Man, written by *Moſes*, &c. and the Doctrinal parts written by the Apoſtles, &c. although the things in general might be the ſcope and aim of their intentions; yet the Gale by which they were driven ſteadily and infallibly, was not the utmoſt of their natural, and ſanctified, and higheſt improved faculties; but the ſupernatural guidance of the Divine Spirit, whoſe product was like it ſelf, without the leaſt ſtain or ſpot of humane frailty and weakneſs.

Whereas

Whereas that illumination of the Spirit, which (in the kind of it) is common to all Saints, flows in by the Lords bleſſing on the improvement of their underſtandings and judgments, whether on Creation, Providence, or matter divinely revealed without them originally, *viz.* that contained in the Scripture; which although their faith be reſolved into, and determined by, yet the higheſt pitch of their ſpiritual underſtanding is raiſed by a right and ſanctified ratiocination from thoſe principles, comparing ſpiritual things with ſpiritual. And experience teacheth, that though an idle Loyterer may grow giddy with empty ſwimming notions, which are rather the diſeaſe of a ſpiritual pride, and intoxication; yet God doth moſtly (if not only) bleſs thoſe with high and ſolid illuminations, who humbly wait on him, and beg the concourſe and aſſiſtance of the Father of Lights, and Spirit of Truth.

§ 7. That God doth bleſs in ſuch ways to the (ſuch) illuminations of the Spirit, is clear from this Scripture, Heb. 5. 12, 14. *For when for the time ye ought to be Teachers, ye have need that one teach you again, which be the firſt principles of the Oracles of God, and are become ſuch as have need of milk*, &c. It was their ſin which was rebuked as the cauſe of their ignorance; and what that ſhould be, but their ſlothful unfaithfulneſs in the uſe of advantages, I know not: *But ſtrong meat belongeth to them that are of full age* (this muſt not be underſtood of number of days, but meaſure of knowledge) *even thoſe who by reaſon of uſe have their ſenſes exerciſed to diſcern both good and evil.* They were thus illuminated by the Spirit, in the way of the uſe and exerciſe of their ſanctified Natural Faculties, and the Ordinances of God for that end.

If any Quaker ſhall ſay, True, we are illuminated not by Study, and *poring* (as they call it) *on the Scripture*, or any thing elſe, but have our knowledge without ſuch carnal toil, and the wiſdom of the fleſh; and therefore it is by inſpiration immediate. Let ſuch know, that they muſt ſhew ſomewhat more than palpable errour, groſs ignorance, and unparallel'd confidence, e're they gain credit with any but thoſe ſimple ones (in a ſilly ſenſe) who believe every word.

Pro. 14. 15.

l. 9. A third Difference is, that Apoſtolical illuminations, and immediately inſpired, are not habitual; they are not the more conſtant frame of the ſoul, but have their fluxes, not as Springs, or running Rivers, or Tydes, which have their ebbings and flowings, yet the Chanel alway plentifully ſupplied, but as bourns and flouds that ſometimes riſe high; yet the grounds they cover for a while, are ſometimes and ordinarily a long time dry, and no appearance remaining of thoſe inundations. The Apoſtles and Prophets had not ſuch a Well and Spring of this ſort, as alway run; or out of which they might ordinarily give advice, and teachings of this kind.

Whereas the Spirits moſt ordinary illuminations, common to all Saints, do in their ſeveral degrees and meaſures in-dwell in their ſouls, and are as qualities adhering to their ſubjects; their minds and faculties being ſo united to them, as Sugar being melted in the Wine, its ſweetneſs is conſtant, and abiding thereby.

And hence it was that the Apoſtles, though they could alway teach from the habits of light and knowledge they were bleſſed with, yet in ſome caſes, at ſome times, could not ſpeak as inſpired by the Holy Ghoſt, witneſs *Paul*, who in the body of his Epiſtle to

to the *Corinthians* makes this diſtinction, 1 *Cor.* 7. 6, 12. to the end of the Chapter; *But I ſpeak this by permiſſion*, ver. 6. *but to the reſt ſpeak I, not the Lord*, ver. 12. *Now concerning Virgins I have no commandment of the Lord, yet I give my judgment as one that hath obtained mercy of the Lord to be faithful.* 25. *But ſhe is happier if ſhe ſo abide, in my judgment, and I think alſo that I have the Spirit of God.*

The ſame Apoſtle gives inſtruction concerning the Choice of Biſhops, that they be ſuch as are *apt to teach*; διδακτικόν. The word ſignifies both the habit or faculty, and alſo a promptitude and readineſs to imploy it. And to *Timothy*, *to be inſtant in ſeaſon, and out of ſeaſon*; that is, not only at neceſſary times in a conſtant courſe, but occaſionally: and he could not ſo preach the Word as became it, and an Evangeliſt, but from habitual illumination. Mat 13. 52. *Then ſaid he unto them, Therefore every Scribe which is inſtructed to the Kingdom of Heaven, is like unto a man that is an Houſholder, which bringeth forth of his Treaſure things new and old.* 1 *Tim.* 3. 2. 2 *Tim.* 4. 2.

§. 10. A fourth Difference, the inſpiration of the Spirit doth not grow and increaſe gradually, and according to time and induſtry. *Samuel* had as elegant and powerful an inſpiration or revelation, when a Child, as when he was old. And the Apoſtles on the ſudden, at the effuſion of the Spirit in that way of miniſtration, had as eminent inſpirations as ever afterward. But the illumination wherewith God doth uſually (by the efficiency of his Spirit) bleſs his people, doth ordinarily grow, at leaſt is capable of it. Some to whom *John* writes, were grown to be Fathers.

For when for the time ye ought to be Teachers, Heb. 5. That is, ye might have grown to ſuch a degree of il-mination (if you had ſtood in the way wherein the

Spirit of God doth uſually bleſs therewith.) as to have been able to teach others. Yea, the Lord Jeſus Chriſt himſelf (as man) did increaſe gradually in theſe habitual illuminations, Luke 2.45,46,47. *Jeſus grew in wiſdome, and in ſtature.* And that it was meant of divine light, or light in divine things, read the 46, 47 *Verſes*, where he is ſaid to be diſputing with the Doctors, and that his anſwers were aſtoniſhing to the Hearers.

Fifthly, Apoſtolical inſpirations were intended by the Spirit, for a divine and authoritative Obligation to the Faith, Order, Life, and Conſciences of others, and are therefore rightly placed among the Scriptures, or written Word. *If any man think himſelf to be a Prophet or Spiritual, let him acknowledge, that the things that I write are the Commandments of the Lord.* But the teachings of the Spirit to the Saints (as Saints) are no ſuch obligation, any farther than they agree with, and have their authority from the mind of God revealed in the Scriptures.

§. 11. Sixthly, Apoſtolical teachings and inſpirations were of authority to conſtitute a new order and polity of the Church; to which the former, though of divine authority (in their ſeaſon) were to give place: Yea, thoſe Doctrines and Promiſes ſo revealed to them by God, and by them declared (as ſuch) are binding to our faith and practice; although we cannot diſcern any of the like import in the Scripture before written. But the teachings and illuminations (by the *Spirit*) of the *Saints* (as ſuch) do not add to, or change any thing of the Doctrine or Order eſtabliſhed by Chriſt and his Apoſtles; neither are they contrary to the written Word, nor in point of Doctrine beſide the ſenſe of it, or beyond it.

To

To conclude, the teachings of the *Spirit*, and its motions in the Saints, which are moſt purely divine and immediate in our days, are the bringing to remembrance, explaining to the underſtanding, imprinting on the affections the matter contained in the *Scripture*, and directing them to underſtand Providences, to act in their occurrent occaſions ſuitable to his will revealed in the Scripture, and moving their wills to a compliance with his; but are all to be tryed by the Scripture, and not the Scripture by them. §. 12.

SECT. VI.

Some I believe will reply, How did the Prophets and Apoſtles, when they received immediate Revelations, and were inſpired of God, know it was no deluſion? and if they knew it, being men as we are, why may not we?

I dare not attempt to pry into the moſt ſecret ways of God, and undertake to give you a hiſtory and deſcription (to the full) of the Spirits workings on the Souls of his Prophets, in conveying his will to them, and ſatisfying their judgments and Conſciences that they were the inſpirations of God. Yet I ſhall ſay ſo much of them as may ſatisfie any willing Reader to be informed, that they had more to evince it than any have now; and we have enough to convince us that they were inſpired.

§. 2. Firſt, Whoever they were that were givers forth of the Law, or the Covenants in their firſt promulgation, had the Teſtimonies of God for them, by Gods outward Call to that as their ſpecial Office, and his promiſe of guidance in the diſcharge thereof, ſigns and wonders wrought either by God immediately, or by their hands; as the Apoſtles, Jeſus Chriſt, *Moſes*.

Secondly, All the Prophets have a Teſtimony of their

their being inspired of God, by Miracles which they wrought, or by the quoting Scripture out of the Books written by them, or bearing their names (in the New Testament) by Christ, or his Apostles.

§ 3. Thirdly, For the Historical part, which hath a respect to the things done within their knowledge as men, the Writers of that, or those parts of the Scripture, were either under the Testimonies of Miracles, or were by some express Testimony of God rendred holy men; and being so qualified, they would not write more than they knew; and could not easily be mistaken in matter of fact; and being Scripture, is said by *Paul* to be of Divine inspiration.

§ 4. Fourthly, All those Books of the Old Testament, out of which somewhat is not quoted in the New as Scripture, were received as Scripture by the Jews, and then Church of God, and that in the time of many Prophets, to whom Divine Testimony hath been given; and it cannot with any shew of Reason be supposed, that those Writings should be falsly fathered on God, or taken for Authentick Scripture, and the Prophets not discover and reprove it: whereas far less heinous evils than that would have been, were often the subject-matter of their sharp reprehensions.

§ 5. Let any Quaker, or other, give me or themselves the like satisfaction of their being immediately inspired, and they shall have my leave to hold such an Opinion of it.

But for those inspirations which, they say, many had before the Scriptures were written, the mention of their time will give full satisfaction, it will be a poor Argument to prove men are now inspired as they, considering they had not the revealed written Word at all, and we have it so full

neceſſary for any to know, are therein included, and thereby expreſſed.

The ſecond thing I muſt reply to is, what the Quakers frequently object, *viz.* That we make the Scripture the Judge of the Spirit, whereas the *S*pirit gave forth the *S*criptures. *p.* 6.

I anſwer, this is for want of judgment in the Objectors. Far be it from us to bring the to-be-adored *S*pirit of God to any mans Bar for judgment to be paſſed on it, or any thing that is his immediate work or word: All we profeſs in this matter, to make the *S*cripture a Judge or Determiner of, is, whether this or that be the mind of the *S*pirit or no? but if once it appear to be the voice and mind of the *S*pirit, we profeſs it our duty to reverence and ſubmit to it. And we being certain that the holy *S*criptures were given forth from God, and that God is not oppoſite to himſelf; we conclude, that what is contrary to the *S*cripture, cannot be the Word of the *S*pirit; becauſe then the *S*pirit ſhould bear witneſs againſt it ſelf, and the word of the *S*pirit would be contrary to the word of the *S*pirit.

And moreover, if any ſhall pretend to aboliſh (by the Authority or inſpiration of the *S*pirit) thoſe Ordinances and Inſtitutions which were ſetled by Chriſt, or Chriſt in his Apoſtles; it would be unreaſonable to credit them, without the ſame Teſtimonials (ſuch Miracles as they wrought) by which they were erected. But the Quakers are far enough from ſhewing ſuch a zeal for their pretended Miniſtry and Order. And further, we are obliged not to receive another Goſpel (and that by the Holy *S*pirit) though an Angel from Heaven ſhould preach it: and we are warned not to believe any other as Truth Divine againſt it, though many wonders ſhould be wrought for confirmation. *p.* 7.

The

§. 8. The third thing I muſt reply to is, that our knowledge of the mind of God by the Scriptures, is uncertain. I anſwer: If you mean a knowledge of all Gods mind, you are not to expect it; if you mean all that is there contained, it is not neceſſary; and you may go to Heaven, and do your duty, without ſuch a vaſt knowledge; and if you endeavour it in your places, and as God hath given you the means, it will not be your ſin, much leſs your condemnation, that you do not know it all. Sure there are many Babes in Chriſts Family, yet they are Children, and all are firſt Babes: and that would be a Monſter never yet ſeen in the Church of Chriſt, a new-born Babe knowing the mind of God contained in the Scripture, as fully as the moſt ſerious Chriſtians of the longeſt ſtanding! Jeſus Chriſt himſelf grew in wiſdom, and in ſtature: and I intreat you be content to leave a little of the mind of God to be found out in the Scripture by the Generations to come.

If you mean our knowledg of the mind of the Spirit is uncertain, ſo far as it is neceſſary for our living in an acceptable manner to God, ſoberly, righteouſly, and godly in this preſent world, and to attain Heaven at laſt, it is a great miſtake: for if pride, luſt, and idleneſs ſtand not in our way, there is no perſon (that hath a few grains of reaſon) but may underſtand ſo much of the mind of God by the Scripture, as is neceſſary for him to know to his Eternal Salvation.

§. 9. But if you talk of the Scriptures being a dead Letter, and not moving, and teaching with a voice, or impulſe, without our reading, praying, and applying it in the Lords ſtrength, you talk at a ſtrange random; as if God had given us our eyes and brains only to look after the world, and the things thereof; but in the knowledge of God we muſt be meerly paſſive.

A

A KEY
TO THE
QUAKERS
Uſurped, and (to moſt)
Unintelligible PHRASES.

THere is not any thing in the Quakers Method of delu ding, which doth more tend to the inſnaring of unwary Souls, than their aſſerting their Falſe, Antichriſtian, and Anti-Scriptural Tenets, under Scripture-words and Phraſes, and in thoſe very terms wherein are expreſſed the Truths of God; while in the mean time, they mean nothing leſs than their true import, and what people (who are not well acquainted with their Tenets) ſuppoſe them to mean. By this Artifice they beget a good Opinion of themſelves, and Errours with too many, and by degrees ſo vitiate their Principles, that in a ſhort time they are prepared to imbrace the groſſeſt Errours bare-faced.

I ſhall therefore (as a work of no ſmall uſe to ſuch who are attempted by them, or who have a Call or opportunity to deal with them for their convincing or confuting, or the ſecuring others who are in danger by them) give you a true and candid account of their ſenſe and meaning of a multitude of Scripture

Scripture and Religious Phrases, which they utter and apply to their falshoods; and also of their new-coyn'd Words and Phrases, which are more peculiar to their Sect and Notions. I dispose them Alphabetically, for their more easie finding on any occasion.

A.

Above. NOt in locality, but excellency: so Christ and Heaven (they say) are above, *i. e.* excellent; and may therefore be nothing but what is within them.

The Anointing. The Light within, Christ, the Spirit essentially.

Assembling. Meeting in Spirit.

Assurance. What they feel in themselves (not what they believe from the Scripture) the inward witness, *viz.* experience, teachings of the light within.

B.

Babylon. All the Ordinances, Worship, Faith, Obedience, that have any thing of a form, or visible in them; or that are gathered from the written Word, or pretended to be so.

Baptism. Not any thing by Water; but the Spirit, *i. e.* the Quakers Spirit, to an obedience and devotedness to the light within, and inspirations and immediate teachings.

Blasphemy. To speak against the light within every man to be Christ and God, and what they hold it to be.

Blind. Not to acknowledge the light within to be Christ; not to know him by immediate inspiration.

The

The Blood of Christ. The Life of Christ, *i. e.* the power of the light in them.

The Spiritual Blood, which they say came down from Heaven, and was part of a Spiritual Body which Christ brought with him from thence, which dwelt for a while in the Man Jesus, who died at *Jerusalem.*

Salvation, purifying, reconciling by the Blood of Christ. Not by the Blood of Christ shed on the Cross, but by the Blood of the Spiritual Body of flesh, blood, and bones, which they say Christ descended in; which is in every Quaker as really as in the Man that was the Son of *Mary*: and so Salvation is by no other blood but what is in themselves.

The Body of Christ. Not that which was crucified without the Gates of *Jerusalem* in *Judea*; but the spiritual Body aforesaid, which they say took up its Habitation, and Tabernacled in the Body of Jesus the Son of *Mary*; and so the Body of Christ is as much in them, as it was in him.

Bondage. Not only our selves in bondage to sin, but the light within, the seed of God, or Christ, being in bondage under the disobedience of men.

Born again, Regeneration. Perfect obedience to the light within, as Christ and God.

Comprehending Brain. A large understanding, or a desire of Knowledge by the use of the Rational Faculty.

C.

Call. The motions of the Light Christ in the Conscience.

Christ. Not the Man Christ Jesus the Son of *Mary*,

Mary, which the Godhead assumed and united to its self in one person: but the light within every man, a Christ that had nothing of *Adams* Nature, whose Body (now in being) was not created, or had a beginning in time, which was never visible to the bodily eye.

Not in any respect distinct from God the Father, and God the Holy Ghost.

Christ in the Saints. Not Christ without them, an Object of the faith and love within them; but his very Being, his Divinity, his Soul, and his Body consisting of spiritual Flesh, Blood, and Bones; not his Image and Likness, but the self-same in his Being and Essence.

Christs coming. In the Spirit, or his spiritual coming into his people, *i. e.* no other but the prevailing motions of the light within, or by inspiration.

The Command in Spirit. By immediate inspiration and motion.

Comprehension, Fleshly Comprehensions. That Opinion or Belief which is grounded on a rational demonstration, though from the written Word of God.

Carnal. All things of a Religious concern, which we are not enlightned about, and moved to by immediate inspiration; yea, whatever hath a form, or is visible to the bodily eye.

Fleshly Conceivings. Those Opinions or expressions, whose beginning and birth are in the humane faculties, very great weakness, if not sin and unbelief, contrary to the assured and undoubted dictates of the Infallible Light and Spirit within them.

Con-

Condemnation. The reproofs and ſentencings of the light in the Conſcience.

Converſion. A full obedience to the light in the Conſcience: a total freedom from the prevailing of any ſin; ſuch a ſtate as the Diſciples of Chriſt had not attained when Chriſt was crucified, nor *Paul* when he wrote the Epiſtle to the *Romans*.

Crucifying of Chriſt. Not that crucifying on the Croſs of Wood, but a crucifying within us, by diſobedience to the light in our Conſciences.

A ſtrange merit and purchaſe of Salvation, and way of pacifying the wrath of God for ſin.

D

Damnation. Being condemned within by the light in the Conſcience, and the terrour and affliction ariſing from thence; but nothing of a pain of ſenſe after the body is dead, and turned to duſt.

Darkneſs. Not acknowledging the light in every man to be Chriſt, and being guided by its immediate teachings, as the only and all-ſufficient Rule.

Death of Chriſt. The light within not obeyed.

The dead Body. The Body living in ſin.

Diſciples of Chriſt. No other but thoſe who ſubmit to the light within, and follow only its dictates.

E

Election. Chriſt the ſeed; not the perſons of men and women.

Vulturous-Eye. The understanding faculty pierc ng into, and earnestly seeking after Divine Knowledge.

F

Faith. A believing in the light within.

Righteousness of Faith. Those acts of Obedience performed by themselves in their own bodies, conformable to the dictates of the light within, and in the Faith of its being Christ and the Rule.

Teaching or doing falsly. When not from the immediate motions and teachings of the light within; though what is taught, be in its self true; and what is done, be in its self good.

False Prophets. All that are called by men, however qualified otherwise; all that teach from or out of the *Scriptures*, and not from immediate inspiration as the Prophets and Apostles, by whom the *Scriptures* were penned.

False Witnesses. All who speak not from inspiration, and inward meerly divine motions, and experience not what they affirm in themselves.

Flesh. Whatever is not from the light within originally and immediately.

Wisdom of the flesh. All Wisdom attained by industry.

Denying Christ come in the flesh. Denying Christ come in the Flesh of *Joseph*, *John*, *Sarah*, or any other who are Quakers.

Christ come in the flesh. Come in their Flesh.

The Flesh of Christ. The Spiritual Flesh that descended from Heaven; not the Flesh that lay buried

buried in the Sepulchre after death.

The Fold of Christ. Christ himself.

Following Christ. Obedience to the light within.

The Friends Friends. All professed Quakers.

The will of the Flesh. All that is chosen by man, though he be thereto disposed by the will of God revealed in the Scripture.

G

Preaching for Gain. Receiving any thing as the reward of preaching the Gospel.

State of Glory. The State of Peace and Joy, resulting from the witness of the light within in this life.

GOD. Father, Son, and Holy Ghost, without distinction, the light within every man; the spirit of the Quakers, every one of them; the soul, the seed, and much more that he is not.

Foundation of God. The light within, and the inspirations and motions of it.

The Gospel. Christ the light within, not the written Word, or the sense of it, as a Narrative of the good will of God to men in Christ.

H

Handled the Word of Life. Not as the Apostles, who handled the Body of Christ; but feeling by a spiritual sensation the motions of the light within, or the Christ within them.

Hearing the Gospel, or Word. Listening to, and obeying the light within.

Heaven. Not the place where the Man Christ is above or beyond the visible Skies, but the happiness they have within them.

I could never yet hear, or read them mention any other Heaven to be enjoyed by them as distinct persons, but what they have within them in this world.

Hell. The present torment and loss within.

Preaching for Hire, Hirelings. To have provision for the outward man, as a maintenance or reward for preaching, though no bargain be made, yea though such who receive it would preach, if they had never a peny reward in this world from those they preach to.

Holiness. Obedience to the light within, and that without any failing.

The womans Husband at home. Christ the light in the conscience.

I

Idolatry. Often for worshipping the Man Christ Jesus, who is at the right hand of God, above or beyond the Stars and visible Heavens; taking the examples of the Saints and Churches in the *Scripture* recorded, and doing likewise.

JESUS. The light within, the Word in the beginning, not the *Son* of *Mary*, who was made or created.

The Imaginations. All conclusions (how demonstrable soever) which accord not with their Tenets, or are not by immediate inspiration.

Inchantments, Bewitchings. A being perswaded and established by Reason and *Scripture*, but especially, if humane Arts or Sciences have any hand in it.

Infidels.

Infidels. All that obey not, or do not place their Salvation in the light within.

Workers of Iniquity All that live not without sinning against God.

The Judgment, day of Judgment. Sin being judged in the Conscience by the light within in this life.

Justification. Christ the light within obeyed.

K

Kingdom of God. The Rule and Government of the light within, and the peace and joy arising from thence.

Carnal knowledge. All knowledge but what comes by the immediate inspiration of the light within.

L

The Law. Christ, the light within, the Law written in the heart.

Leadings in Spirit. The motions of the light within, immediate inspirations and teachings.

The life. Christ the light within.

The life of Christ. The prevalency of the light within.

Eternal life. Being taken into God.

Saved by the Life of Christ. A being saved by the prevalency of the light in the conscience.

The Letter. The *Scriptures*, or written Word.

The dead Letter.

The Letter that killeth. What is spoken (though true in it self, if) not from immediate teaching, or the light within.

A Lye.

Lying.

The Light within. Christ, God, Father, Son, Spirit, the seed of *Abraham* and *David*, according to the

flesh; Jesus, the only Saviour; the Law, the Testimony, the Gospel, the Prophets, the Advocate, Righteousness, Sanctification, Justification; the only Rule, Guide, Teacher, Judge; the Way, the only way to the Father; the Truth, the Life, the Power of God, the Eternal God, God Almighty, that which pardons and conquers sin; the Judgment, the Lamb of God that is slain from the beginning, the Word in the beginning, the Creator of all things, the end of all Books, Laws, and abundance more than can be crowded into many Pages.

The Lust. All desires that accord not to the light within, and proceed not from thence.

M

The Man Christ. The spiritual Body of Flesh, Blood and Bones, which they say descended from Heaven, and dwelt in the Body of the Son of *Mary*, and doth also now in every Quaker.

Cease from man, do not hear man. What the Faculties of Man have any hand in, either by inventing, working, or expressing; all that comes not purely from the light within.

Measure of God, of Christ, of the Spirit. That degree of the power and inspirations of the light within.

Something more or less of the very being and Essence of God the Father, Son, Spirit.

Meditate. Not pondering or exercising the judgment and understanding on holy and divine Objects, but a stilness and emptiness of all thoughts, attending for the immediate impulse,

pulſes, ſuggeſtions, inſpirations, and motions of the light within.

They put to their meanings. Expounding, or giving the ſenſe of the Scripture, however true in its ſelf, if not by immediate meer Divine Revelation.

In the Meekneſs. In the light within Chriſt, which is meekneſs in the abſtract; and between whom and their ſpirits there is no diſtinction.

Miniſters of the Everlaſting Goſpel. Both men and women Miniſters among the Quakers, who declare from immediate inſpiration, not from the Letter of the Scripture.

Miniſters of Antichriſt, Babylon, Idol-Shepherds. All ſuch who have a mediate Call from man, or preach from the Letter of the Scripture.

Miniſtration of the Spirit. The immediate teachings and motions of the Spirit, excluſive of all forms in worſhip, the will (though ſanctified) in chuſing, and all premeditation and acting by the preſcription of the written Word.

Miracles. Sometimes Miracles in Spirit, inviſible to bodily ſenſes, or humane underſtanding.

The Star of the Morning, the Morning of the firſt day. Chriſt the light within.

Moved by the Holy Ghoſt. An inward immediate impulſe of the light and power within.

From the Mouth of God. Immediate teachings from the light within, excluding all other.

Myſteries of the Kingdom. Such things as the faculties of man have no power to underſtand or expreſs, no not from or by the Scripture; ſuch things as are only ſenſated in the experience.

Myſteries of God. An allegorizing the Scripture.

N

Natural man. Every man that is not a Quaker.

The Natural man. Every thing in man which is distinct from God, or the light within.

The New man. Christ the light within, considered essentially.

They did by Nature the things contained in the Law By the new Nature, which is Christ the light, contained in the Law within the heart, which is also Christ the light.

O

Obedience of Christ. What is done by men, by the power, life and strength of the light within them.

Obedience in Spirit. Wrought by immediate impulses of the Spirit.

The Kingdome of God cometh not with observation. The light within, and its prevalencie (which they call, and that only the Kingdom of God), is not obtained any way by the study or consideration of the Scripture, or any thing *without us*.

Observers of times. Such as keep any certain days as separated to holy use, as the Lords-day; or such as propose an hour or two to be spent in the Worship and Ordinances of God, or any time with limitation.

Christ the Offering. The light within.

Offering up of Christ. The light within disobeyed, or contesting with the lusts (yea) or the right reason of men.

Officers of the Church. Invisible Officers and Overseers, who do all their work in Spirit.

Gods Off-spring. A part and measure of the very being of

of God, continuing to be in a degree as good and divine as God himself.

The Old man. The Souls and Spirits (at least) of the Quakers, which they say came out of God.

All that is disobedient, or not conformable to their light within.

One-ness with God, Christ, Spirit. Not relative, nor by love, or faith, or Mystical Membership, but such an oneness as leaves no room for distinction between God, Christ, the Spirit, and such whom they say are one with Christ.

Openings of Life. Springings of Life. Sudden workings to action, or impressions on the mind and affections, proceeding from within, of their own accord and motion.

Overcome by the Blood of the Lamb, and the Word of his Testimony. All amounts but to an obedience to the light within (which *Smith* saith was the Lamb of God whom *John* bid the Jews behold) and the force of the light and life within, which with them is the blood, *i. e.* the life of the Lamb.

P

Put Christ to pain. Resisting the motions of the light within.

The painted Whore. Not only the Papals with their irreligious Pomp, but all the good words, thoughts and actions of any sort of men, who derive them not from the immediate teachings and motions of the light within; yea, all forms of Worship, according with the Precepts and Examples of the Scripture; and they are with them the most painted, who come nearest to the Scripture as a Rule.

The

The People of God. They, and none but they who profess the light within every man to be Christ, the only Saviour and Teacher, and give up themselves to its conduct as such.

Perfect Perfection. Not that which is sincere, or a perfection of parts, or sanctification throughout in part; but a being without sin in the least remains or stains of it.

Persecution. Not only a penalty or hurt inflicted on their Bodies or Estates, but also a speaking or writing against their Principles in the most purely rational and Scriptural Authority.

The seed in Prison, and Captivity, and Bondage. The light within not obeyed as Christ and God.

Pictures and Images. Not only those Images and Pictures that to the bodily eye represent Christ, or God, or the Saints, and are adored with Religious Worship; but all Worship, Opinions, Actions, Words, that are in imitation of the Examples, and in obedience to the Precepts contained in the Scripture.

Men-pleasers. They who comply with men, though in things not only lawful, but also to edification.

Pollutions of the world. Not only things in themselves sinful, as drunkenness, swearing, lying, *&c.* but also whatever Customs they dislike and decline; as Cuffs, Ribands, putting off the Hat, signs of respect, *&c.* which they say are from the Devil: All recreations, as Bowling, Ringing, though used seasonably and moderately.

The Power of God. The Light within, the Christ within.

Praying

Praying in Spirit. Secretly or inwardly (not with the voice) by the immediate impulſes of the light and power within, without the exerciſe of ſo much as the conceptions of man.

Prayer. Chriſt the light within is ſometimes by them ſo called.

The preſence of the Lord. The powerful influences and impreſſions of the light within, either to terrour, or peace and joy.

The pride of Man. A not ſubmitting to their light; and eſpecially receiving tokens of reſpect, and wearing Ribands, Cuffs and Lace.

The Prieſts. A word of ſcorn put on all indifferently, who are ſeparated to the work of the Goſpel-Miniſtry by men, or that receive maintenance for their work.

The Worlds Profeſſors. All that are not Quakers.

Formal hypocritical Profeſſors. All that walk in the Ordinances of Chriſt, commanded or preſcribed in the Scripture, or in the order of the Goſpel.

Spirit of Prophecy. Immediate impulſes and inſpirations.

Falſe Prophets. All that act not by immediate Revelation.

Prophecying falſly. How true ſoever in it ſelf, if not from their ſpirit.

Publicans and Sinners. All that are not Quakers.

Walking in the pure. Walking after the dictates of the light within.

Purifying the heart by the Bloud of Chriſt. Acting and being diſpoſed according to inward motions, by the light and life of the Chriſt within them.

Quench-

Q

Quenching the Spirit. Reſiſting the motions of the Light within.

Quickned in the Life. Stirred up by the power within.

R

Raiſed to life. Converſion to Quakeriſm.

Ravening brain. Studying and following after Divine Knowledge, or the knowledge of divine things.

Inwardly ravening from the Spirit. A recourſe to the Scripture, or any thing elſe (except their ſpirit) for ſight and underſtanding in the things of God.

Carnal reaſonings, Reaſonings of the Fleſh. All uſe of the underſtanding and judgment of man, for ſearching and finding out truths about Divine and Spiritual things.

Received from the Lord. By immediate Revelation.

Reconciliation. Giving up themſelves to the light within.

The Word of Reconciliation. Chriſt the light within.

The Lords Redeemed. Thoſe who are conformed to the light within.

Redemption. A being reduced into the ſtate of *Adam* in Innocency; not what was wrought by Chriſt in the Fleſh 1600 years ſince.

The Redeemer. Not that Jeſus Chriſt who is aſcended above and beyond the Stars, but the light and power within every man, as ſuch.

Refreſhings in Spirit. Something they are pleaſed with they know

know not why, and come by they know not how: As the Quakers who were refreſhed at the *Dutch*-womans declaring, while they underſtood not a word ſhe ſpake.

The New man. CHRIST.

The reſt of the people of God. A quiet and peace within, (though from a blind deluded conſcience.)

The Reſurrection of Life. Obedience to the light in this world.

Reſurrection of the Body. Reſurrection of the light within, to a dominion in the man: for with them the Body is Chriſt, and Chriſt is the light within. Alſo the Body (which was a ſervant to ſin) being acted by the light and power within.

Revelations. Not Scripture-Revelations, but what come by immediate inſpiration to them.

Righteous ones. Such as are without ſin.

Righteouſneſs of Chriſt. That which is wrought by the power and conduct of their Chriſt the light within.

The Root of Jeſſe. The Light within.

The Royal Seed. Chriſt and every Quaker.

They who run, and not ſent. All that teach the Goſpel from the Scripture, and not by Immediate Inſpiration.

Reprobation. Sin.

S

The Sabbath. Every day, the preſent Reſt and Heaven of the Quakers.

The Sacrifice of Chriſt. The light within obeying, or they obeying in the light within.

Having Salt in themſelves. Having Chriſt in themſelves.

The

The Salt of the Earth.	Chriſt the light within.
Salvation.	Converſion to the obedience of the light within.
Sanctification.	All one with Juſtification, all one with Chriſt, obedience to the light.
Building on the Sand.	Making the Scripture a Rule of Faith and Life.
The Saviour, According to the Scriptures.	The light within every man. By immediate inſpiration, as the Prophets and Apoſtles received the mind of God.
The Seed.	The light within, or the Chriſt eſſentially within; the Eternal Word, that which was in the beginning with God.
The Seed of Abraham *according to the Fleſh.*	The Eternal Word, Chriſt as God.
Self-righteouſneſs.	All that is not from the immediate motions within.
Shadows.	All Forms and external worſhip. The Scriptures, which *Penn* ſaith, *are as the ſhadow of the true Rule,* viz. *living touches.*
Idol Shepherds.	The Miniſters who have a mediate Call, or teach out of the Scripture.
Shut out of the Scriptures.	Cannot underſtand them, have nothing to do with them.
Signs and Miracles in Spirit.	No body can tell what.
All fleſh muſt be ſilent.	Nothing muſt be ſaid but what comes by immediate revelation from the Spirit; for all elſe is the voice of man, and of the fleſh.
In the Simplicity.	Without the uſe of humane underſtanding;

ing; or if you will, out of your wits.

To live in Sin, Sinners. Such as have any remains of sin in them, or do at any time in any sort commit sin.

Slaying the Witness. Disobeying the light within; but especially a resolved rejecting it as our only Rule, Teacher and Saviour.

Sons of God. Only the Quakers.

Soul. A part, or measure of God.

Speaking in the Spirit. By immediate Inspiration.

Spirit of Antichrist. That which leads to Forms, though Christ's and Gospel-Forms. All that opposes the light within to be Christ.

False Spirits. They that ground their Doctrine on the Scripture, or any mediate thing.

Spirit of Bondage. Being under the power of any sin.

Spirit of God. The light within every man, God the Father, Son, Holy Ghost, without distinction.

Spirit of the World. Whatever is not conformable to the light within as Christ.

The Spiritual man. Christ, or Christ in every Quaker.

The Lord hath Spoken. What comes to them by immediate inspiration.

The Lord hath not Spoken. Whatever is not by immediate inspiration, though it be written in the Scripture.

A true Christians State. Being taught by God immediately, not by the Letter.

The statutes of God The Law in the heart, or within.

They steal my word, every one from his Neighbour. Teaching Doctrines as the Word of the Lord taken out of the Scripture.

Stoln words. All that we have out of the Scriptures, and

and not by immediate inſpiration to our ſelves.

In the Stilneſs. An unactive attending to the light within.

Standing in the Counſels of God. Conformity to the Teachings of the light within, and abiding therein.

Studying for Divine Knowledge (and what comes thereby) from the Scripture. Carnal toil, birth and wiſdom of the fleſh.

Scraping in the *Scriptures.*

The Woman in Subjection. Weakneſs muſt ſubject it ſelf to the man Chriſt.

The Supper of the Lord. Spiritual joy, or joy in the Spirit from the preſence and influence of the light within: all eating and drinking to God, and in remembrance of Chriſt.

Sword of the Spirit. Chriſt the light within.

What is declared by immediate inſpiration of the Spirit.

Synagogues of Satan. The Aſſemblies of any ſort of people for Divine Worſhip, who are not Quakers.

T

Chriſt Tabernacling in the outward Veſſel. Chriſts dwelling for a little time in the body, born of the Virgin *Mary*: The like of every Quaker.

Taking away the Tables. All Forms and Books, as uſeleſs in the things of God.

Taught of God. Taught immediately from the light within.

Teachings of Men. All that is not immediately inſpired, though the ſenſe and words of the Scripture.

Ceaſe

Ceaſe from man. From the Teaching by Man.

Outward Court of the Temple given to the Gentiles. All forms of Worſhip, all viſible Worſhip, being the Worſhip of Heathens, not of Chriſtians.

Teſtifie to the light in the Conſcience. Appealing or ſpeaking to Chriſt the light within.

Bearing Teſtimony to the light. Declaring for, and from the light within.

The Teſtimony, and the Teſtaments. Chriſt the Light and Law within.

Thanksgiving. Give thanks in Spirit, or inwardly.

Thieves and Robbers. All that are Teachers by a mediate Call.

All Miniſters but the Quakers.

All that walk by Scripture-light.

Traditions of men. The Scripture, or written Word.

Trading with the Scripture. Having maintenance for a Miniſtry: Miniſtring from the Scripture, or written Word.

The Birth, In Travel. The time of wreſtling betwixt convictions of the light within, and perfection.

Trembling and Quaking. The horrour and conſternation that they are under, from (as they ſay) the wrath of God, while the fleſh is judged, and they are in the hell of condemnation; (*which is all the hell they hold that I can find*) and this trembling and quaking (they ſay) is ſuch as *Moſes* and other Prophets were ſeized with at the appearance of God.

The Truth. No other but Chriſt the light within.

Speaking Truth, Truly. When it is ſpoken from immediate inſpiration and motion of the Spirit; but however true without theſe, it is falſly ſpoken.

Witneſſing to the Truth. Declaring, or ſuffering for the light within, and its dictates.

V

The flesh of the Vail. The Body wherein Christ dwelt and tabernacled, which for a while he took of the Virgin *Mary*; but at the death of that, left it no body knows where.

The Vail is over them. The belief of the Man Christ Jesus, which was of our Nature to be the Christ, and now existing in Heaven, in that body of flesh of our Nature, which he took of the Virgin *Mary*.

The Vessel. The Body wherein for a while Christ dwelt: also our bodies.

Victory over the devil, sin, flesh world. Perfection in this life, resulting from the travail of the light within.

In the Unbelief. Not acknowledging the light within to be the only Teacher and Saviour, whatever the faith and life otherwise may be.

The Uncircumcised and Unclean. All that are not Quakers.

Ungodly. The same.

Unlearned, and without Understanding. To be without the light within, its teachings and immediate Revelations.

The Voice of the Lord. The secret immediate lively touches and teachings within.

W

Hirelings serving for Wages. Ministers who receive maintenance, little less then Robbery, at least very Jewish and Antichristian.

Wait on the light. Desisting from a search after Truth by any external means, and passively attending

ing

ing to the motions and teachings within.

Watch to the light. To be ſo liſtning and attentive to the inward teachings, as not either to let ſlip any of its motions, or reject them.

Blind Watch-men. Thoſe Miniſters who ſee and warn by Scripture-light, and not their light within.

Watch to the Morning. To be diligent to obſerve and improve the firſt breakings forth of the power of the light within.

The Way.
The way of Truth. CHRIST.

Thoſe into which they are led by the pure light within.

The Whore of Babylon. All forms of Worſhip, viſible Worſhip, all that is believed or practiced from the written Word.

Will of God. The Commands from within, from the light.

Will of Man,
Will of the Fleſh. All that we chuſe by the direction of the underſtanding, or in which the humane faculties have any thing to do.

Will-worſhip. What ever Worſhip is not from the motions of the light within.

Children of Wiſdom. The Quakers born to the light within.

We Witneſs. We experience, we ſpeak it from the teſtimony, and feeling of the light and motions within. And *Pen* ſaith, *This is right witneſſing, to witneſs what they experience.* But they that teſtifie what they believe from the Scriptures, and right rational demonſtrations, go by hear ſay and reports, but cannot witneſs it.

The Word.
The Word of God.
The Word of the Lord. No other but Chriſt the Eternal God.

The ſecrets of the Work of God.	The inward power and motions, neither wrought nor perceived by, or with the uſe of the humane underſtanding and will.
Righteouſneſs of Works.	Whatever man hath any hand in, or doth chuſe.
The World.	All that are not Quakers.
Worſhip in Spirit.	Not the Worſhip where the heart and will goes along with the outward appearance, but what is from the motions of the light within.
Wrath of God, Day of Wrath.	The inward judgings and terrours by the Light Chriſt within, and that in this world.
The Writings when ſpoken diminiſhingly.	The Scriptures or written Word.

I have the Witneſs of my Conſcience, that I have not in this *Key* in any meaſure abuſed or wronged the Quakers; but have declared what in their Writings and Verbal Converſe I have found to be true, and could have proved by particular inſtances, but for being too large. They who weigh what is written in the Body of the Book, may find ſatisfaction in the moſt, if not all of them.

THE CONCLUSION.

I Have not in this Treatiſe dealt with the more minute and light Errours and Abſurdities of the Quakers, becauſe they would amount to too large a Volume for this Subject; and I love not to Tythe Mint, Annis, and Cummin, where weightier matters call forth my thoughts. Where the Lord ſhall make what hath been written convincing and effectual, thoſe Superſtructures and Appendices of the conceit of

of Perfection, denying the ſober uſe of Civil Ceremonies, unneceſſary ſcrupling at modeſt Ornaments, Pedantick Words, Phraſes and Geſtures, obſtinate Jewiſh and Ceremonious reſpect to this or that place for Worſhip, and a multitude more, will quickly and eaſily diſſolve of themſelves.

I doubt not but all whoſe Judgments are not in captivity to the ſillieſt Errours, will conclude with me, that *Quakeriſm is no Chriſtianity*, yea, *Not conſiſtent with Chriſtianity*; being no more capable of dwelling together in one Breaſt, than light and darkneſs in their abſolute and ſupreme Dominion. I am perſwaded that all who have honeſt meanings among the Quakers, little think that in turning to Quakeriſm, they turn Chriſtianity out of doors: yet it is a truth, a ſad truth, that calls for more ſerious notice than themſelves, or moſt others afford it, who profeſs (and that ſincerely) a love to Truth and Souls. *p.* 2.

My greateſt diſcouragement in writing this Treatiſe, was from the ſenſe of the Quakers being out of the reach of Scripture and Reaſon, to almoſt, or altogether a Spiritual *Delirium*. Yet I was not without ſome encouragement, from my hopes that the Lord would bleſs it, to the informing and ſecuring of many whoſe feet are yet out of their ſnare. I have not a little been amazed, to read in their Authors ſuch Expreſſions, as prompt us to diveſt our ſelves of being men, that we may be Chriſtians: As if Rational and Spiritual, God and the Scriptures, Underſtanding and Chriſtianity, were mortal Foes. I intended a Chapter by it ſelf, to demonſtrate Quakeriſm to be no Chriſtianity, from its excluding right Reaſon, any thing called Reaſon from having to do in the ſearch after Chriſtianity, its Choice, Defence or Approbation. *p.* 3.

§. 4. I care not if I collect a few, for my Readers satisfaction. Quest. *How do you manifest this inward foundation, which you say is Christ, to be the true and only foundation which God hath laid?*

Smith's Prim. pag. 56.

Answ. *From the feeling we have of it, by which we know that it is sure in us; and from the sure and certain knowledge which we have of it in the feeling, we manifest it from its own Nature and Being, to its own Nature and Being.* You may here perceive what a reasonable Religion the Quakers is, whose demonstration is nothing else but sense and feeling, and this sense and feeling nothing is capable of, but the very nature and being of this Foundation.

§. 5. He proceeds further, *pag.* 65. *Quest.* And can none have true Faith unto Salvation and Life Eternal, but such as are of your Opinion? Answ. *We are not in any* Opinion, *but in the principle of* Life, *by which we* are *saved, and receives life; and in this state we stand, not in any* Opinion, *but in a* feeling *of life and salvation; for all Opinions are in notions and* apprehensions, *in which none feels the Life and Salvation in Christ, but what they apprehend in the natural part, unto that they give up their own belief, and so erres from the life in themselves, and neither believes unto Salvation, nor receives Eternal Life. Smith* Prim. *p.* 61.

I shall not trouble you with an explanation of these uncouth phrases: you may turn to the Key, and resolve your selves. Sure, if this be the way to understand Truths, we may cashier our understandings, and judge the most Sensual to have most of the Spirit. Mr. *Pen* is much of the same mind.

§. 6. He calls those disputing from the Scriptures, *Dry-caviling Letter-mongers. Penington* is a little ingenious, when he saith in his *Questions concerning Unity,*

Pag. 4.

pag. 4. *Wherein I confeſs my heart exceedingly deſpiſed them, and cannot wonder that any wiſe man did, or doth yet deſpiſe them.* Speaking of the way the Quakers have to get Proſelites, being without Rational demonſtrations. This is far from the Apoſtles Doctrine and Practiſe, who demonſtrated by *Reaſon* that Jeſus was the Chriſt; who *reaſoned* with *Fælix*, and exhorts to be ready to give a *Reaſon* of the hope that is in us, to every one that ſhall ask us.

I expect ſome Replies to my Book agreeable to this irrational humour: But I deſire thoſe who ſhall think fit to undertake an Anſwer, that they would not play the Rats, and gnaw here and there a ſcrap, leaving the grand deſigns and demonſtrations of it untouched. I do aſſure them, I am not arrived yet in my own Opinion to ſuch a perfection, but I am willing to learn from (even) my Adverſary: although I muſt likewiſe acknowledge, I am not very big with expectation from the Quakers power of convincing: But if they ſhall, inſtead of anſwering, fill ſome ſheets with perſonal reproaches and reflections, which do not render the things aſſerted more or leſs true; I bleſs God, I am too much above them to be moved, and have caſt up my accounts of thoſe Coſts before I began this Building. If they ſhall deny what I charge them with in my Book, they muſt diſcard their Authors I quote, or prove I give not the ſenſe of their words I ſhall be glad of the former, and I fear not the latter. *p.* 7.

I deſire the Quakers from henceforth, if they will maintain Moral Honeſty, even ſuch as many Heathens were poſſeſſed of, that they would no more call themſelves Chriſtians, until they fall under another Converſion: for it is groſs Hypocriſie and Cheating, if not of themſelves, yet of others: And *p.* 8.

although

although ſome of them have ſcorned my prayers, and told me they hated I ſhould pray for them; I ſhall love them with ſo much benevolence, as to beg of God to convince them of the Truth, by this or what means he pleaſeth, that they may not only be loved of the truly good with good will, but alſo delight; but above all, that they may glorifie God on Earth in a better way, and enjoy God in Heaven to a greater bleſſedneſs, than their Principles expreſs. I have done.

But let every man prove his own work, and then ſhall he have rejoycing in himſelf alone, and not in another, Gal. 6. 4.

FINIS.

AN APPENDIX TO Quakerism no Christianity.

Wherein is published,

The Quakers Canons, and Constitutions for Ecclesiastical Censures and Discipline; with an Account of their Symbolizing with *Rome* therein, and in other matters of Order and Polity. Also a Catalogue of their Principal Errours and Blasphemies.

IT hath been the common Opinion of those who are unacquainted with the Quakers, That they are a People altogether Confused, as well in other things as their Principles; But Satan the great Enemy to Mankind, and Master of Errour, is not *so* sottish as to decline all Polity and Order, where he designs to advance his Kingdom. And therefore wherever he subverts the Laws and Ordinances of Christ, he sets up some of his *own* in their *room* and *stead*; well knowing, that *Unity in Evil* is its Strength; and *any* Kingdom divided against it self cannot stand. And although the known Principles of the

Quakers *was*, and *is*, That *every* man ought to be guided by the Light *within himself as ſufficient*; yet as the Reaſon of *others*, ſo their *own* Experience have taught them, That ſuch a *Guide*, without *another* to guide and reſtrain *that*, tends to Diſtraction and Confuſion: And therefore they have erected *their* Canons and Conſtitutions. What they are in part, and how *impoſed*, may be ſeen in this *following* Account; which was conveyed to me out of their *Regiſtry* by ſure hands, and which I have given you entire, to prevent all pretences of *unfair* citing.

That this Teſtimony is no feigned thing, but *really* what it pretends to be, *W. Penn* hath given ſufficient *evidence*. I cited a *few* lines out of it in my Vindication of *Quakeriſm no Chriſtianity*, in anſwer to *Penn*. He finding by that little *ſhread*, that I had gotten the whole piece into my *hands*, expreſſes his *diſcontent* in theſe words, *If ſuch inoffenſive, nay Chriſtian and neceſſary Reſolves, for the right Diſciplining the Church of Chriſt in the ways of Peace and Righteouſneſs*, cannot eſcape *John Faldo*'s cruel hands; *inſtead of rendring us Papiſts, I ſhall not wonder if from a Non-conforming* Prieſt, *he turns* a Spaniſh Inquiſitor, *or any thing elſe that can be worſe*, Penn's *Rejoynder to* Faldo, *p.* 177.

A Teſtimony from the Brethren, who were met together at *London*, in the third month, *1666*. to be communicated to the faithful Friends and Elders in the Countries; by them to be *read* in their ſeveral *Meetings*, and kept as a *Teſtimony* among them.

WE your Friends and Brethren, whom God hath called to labour and watch for the Eternal good of your Souls: At the time aforeſaid, *being through the Lord's good hand, who hath preſerved us at liberty, met together in his Name and Fear, were by the* Operation of the Spirit of Truth, *brought into a ſerious Conſideration of this preſent ſtate of the Church of God; which in the day of her return out of the Wilderneſs, hath not only many* open, *but ſome* Covert-*Enemies to Conflict againſt; who are not afraid to ſpeak evil of* Dignities, and deſpiſe Government: without which we are ſenſible our Societies and Fellowſhip cannot be kept holy and inviolable.

Therefore as God hath put it into our hearts, we do communicate theſe things following unto you; who are turned from dark-

darkneſs to light, and profeſs with us in the Glorious Goſpel throughout Nations and Countries: Wherein we have travelled, *as well for a Teſtimony againſt the* unruly, *as to ſtabliſh and confirm* them, *unto whom it is given to believe the Truth; which is unto us very precious, as we believe it is alſo unto you, who in love have received it, and underſtood the Principles, and felt the Vertue and Operation of it. In which our ſpirits breath that we all may be preſerved, until we have well finiſhed our Courſe and Teſtimony, to the honour and glory of our Lord God, who is over all bleſſed for ever.*

1. *We having a true ſenſe of the working of the Spirit, which under a Profeſſion of Truth, leads into a Diviſion* from, *and Exaltation* above the Body of Friends, *who never revolted nor degenerated from* their *Principles, and into* marks of Separation *from the* conſtant Practice of good and ancient Friends, *who are found in the Faith once delivered to* us. *And alſo into a ſlight eſteem of their Declarations or Preaching, (who have and do approve themſelves as the Miniſters of Chriſt) and of the Meetings of the Lords people, whereby, and wherein Friends are, and often have been preciouſly revived and refreſhed.*

And under pretence of keeping down Man and Forms, *doing down the* Miniſtry *and Meetings, or encourage thoſe that do the ſame. We ſay, the Lord giving us to* ſee, *not only the working of* that Spirit, *and thoſe that are joyned to it, that bring forth theſe* ungrateful *fruits; but alſo the* evil Conſequents and Effects of it, *which are of no leſs importance, than* abſolutely tending to deſtroy the work of God, and lay waſte his Heritage. *We do unanimouſly (being thereto encouraged by the Lord, whoſe preſence is with us) declare and teſtifie, That neither* that *Spirit, nor ſuch as are* joyned *to it, ought to have any* Dominion, Office, or Rule in the Church *of Chriſt Jeſus, whereof the Holy Spirit that was poured forth upon* us, *hath made us Members, and Overſeers. Neither ought they to act, or order the affairs of the ſame: But are rather to be* kept under with the power of God, till they have an ear open to Inſtruction, and come into Subjection to the Witneſs of God; of the encreaſe of whoſe Kingdom and Government there ſhall be no end.

2. *We do declare and teſtifie, That* that *Spirit, and thoſe that are joyned to* it, *who ſtand not in Unity with the* Miniſtry and Body of Friends; *that are conſtant and ſtedfaſt to the Lord, and to his* unchangeable *Truth, which we have received, and*

are Witneſſes of, and Ambaſſadors, have not any true Spiritual Right, or Goſpel-Authority, to be Judges in the Church, *and as the Miniſtry of the Goſpel of Chriſt; ſo as to condemn you and their Miniſtry: Neither ought their judgment to be any more regarded by Friends, than the judgment of* other Oppoſers, who are *without. For of right, the Elders and Members of the Church (which keep their habitation in the Truth)* ought *to judg matters and things that* differ, *and* their *judgment which is* ſo given *therein, ought to ſtand good and* valued *among Friends; though it be kickt againſt and diſapproved by them, who have degenerated as aforeſaid. And we do further declare and teſtifie, That it is* abominable Pride, *which goeth before Deſtruction, that ſo puffs up the mind of* any particular, *that he will not admit of any* judgment *to take place* againſt *him: For he that is not juſtified by the* Witneſs of God in Friends, *is condemned by it in* himſelf; *though being* hardned, *he may boaſt over it in a* falſe Confidence.

3. *If any difference ariſe in the Church, or amongſt them that profeſs themſelves Members thereof; We do declare and teſtifie, That the Church, with the* Spirit of the Lord Jeſus Chriſt, *have power* (without *the* aſſent *of ſuch as* diſſent *from* their *Doctrine and Practices*) *to hear and determine the ſame. If any pretend to be of us, and in caſe of Controverſie, will not admit to be tried by the Church of Chriſt Jeſus, nor ſubmit to the judgment given by the* Spirit of Truth in the Elders and Members *of the ſame, but kick againſt* their judgment, *as* only *the judgment of* Man, *it being manifeſted according to truth, and conſiſtent with the Doctrine of* ſuch good ancient Friends *as have been, and are found in the Faith, agreeable to the* Witneſs of God in his people; *Then we do teſtifie* in the Name of the Lord *(if that judgment ſo given be riſen againſt and denied by the party* condemned;) *then he or ſhe (and ſuch as ſo far partake of their ſins, as to countenance and encourage them therein) ought to be* rejected; *And having* err'd *from the Truth, perſiſting therein* preſumptuouſly, *are joyned in* one *with HEATHENS and INFIDELS.*

4. *We do declare, That if any go abroad* hereafter, *pretending to that weighty Work and Service, who either in Life or Doctrine grieve* good Friends, *that are ſtedfaſt in the Truth, ſound in the Faith; ſo that they are not* manifeſt *in* their Conſciences, *but diſagree to the* Witneſs of God in them; *Then ought they (whatever have been their Gifts) to leave them before the Altar, and forbear going abroad and miniſtring,*

until

until they are reconciled to the Church, *and have the Approbation of the* Elders *and Members of the ſame. And if any that have been ſo approved of by the Church, do afterwards degenerate from the Truth, and do that which tendeth to* Diviſion, *and countenance Wickedneſs and Faction (as ſome have done) then the Church hath a true Spiritual Right and Authority to call ſuch to Examination; and if they find ſufficient cauſe for it, by good teſtimony, may judg them unfit for the Work of Gods Miniſtry, whereof they have rendred themſelves unworthy; and ſo put a ſtop to their proceedings therein. And if they ſubmit not to the judgment of the* Spirit of Chriſt in his people, *then ought they publickly to be declared againſt; and warning given to the Flock of Chriſt in their ſeveral Meetings, to beware of them, and to have no fellowſhip with them, that they may be aſhamed, and Lambs and Babes in Chriſt preſerved.*

5. *And if any man or woman, which are out of the* Unity *with the* Body of Friends, *print, or cauſe to be printed, or publiſhed in writing, any thing which is not of ſervice for the Truth; but tends to the* ſcandalizing andreproaching of faithful Friends, *or to beget or uphold Diviſion and* Faction; *then we do warn and* charge *all Friends that do love Truth, as they deſire it may proſper and be kept clear, to beware and take heed of having any hand in printing, republiſhing or ſpreading ſuch Books or Writings. And if at any time ſuch Books be ſent to any of you, that ſell Books in the Country, after that you, with the advice of* good and ſerious Friends, *have* tried *them, aud find them* faulty, *to ſend them back again whence they came. And we further deſire, from time to time,* faithful and ſound Friends *may have the view of ſuch things as are printed upon Truth's account (as formerly it hath uſed to be) before they go to the Preſs; that nothing but what is ſound and ſavoury, and that will anſwer the* Witneſs of God even in our Adverſaries, *may be expoſed to* publick *view.*

6. *We do adviſe and counſel, That ſuch as are made* Overſeers *of the Flock of God by the* Holy Spirit, *and do watch for the good of the Church, meeting together in their reſpective places, do ſet and keep the affairs of it in* good order, *beware of admitting or encouraging ſuch as are* weak, *and of little* faith, *to take ſuch truſt upon* them: *for by hearing things* diſputed *that are* doubtful, *ſuch may be hurt themſelves, and may hurt the Truth, not being grown into a good underſtanding to* judge *of things. Therefore we exhort, That you who have received a*

ture ſenſe *of things, be diligent in the Lord's buſineſs, and keep the Meetings as to him, that all may be kept pure and clean, according to that of God which is juſt and equal.*

We alſo adviſe, That not any *be admitted to* order Publick buſineſs *of the Church, but ſuch as have* felt in a meaſure of the Univerſal Spirit of Truth; *which ſeeks the deſtruction of none, but the general good of all; and eſpecially of thoſe that love it, who are of the Houſhold of Faith. So, dear Friends and Brethren, believing that your ſouls will be refreſhed (in the ſenſe of our ſpirits, and integrity towards God) at the reading of theſe things, as ours were while we ſate together at the opening of them; and that you will be one with us on the behalf of the Lord, and his precious Truth, againſt thoſe who would* limit the Lord to ſpeak without Inſtruments, *or by what Inſtruments* they liſt, *and* reject the counſel of the Wiſe-men, and the teſtimony of the Prophets, *which God ſanctified and* ſent *among* you *in the day of his love; when you were gathered, and would not allow* him liberty, *in and by his Servants, to* appoint time and place, *wherein to meet together to wait upon, and worſhip him, according as he* requireth in Spirit, *and calling it* Formal, *and the Meeting of* man.

We ſay, believing that you will have Fellowſhip with us herein, as we have with you in the truth, we commit you to God, and the Word of life, which hath been preached to you *from the* beginning (*which is neither limited to place, nor time, nor perſons; but hath power to limit us to each as pleaſeth him*) *that you with us, and we with you, may be built up in our moſt holy faith; and be preſerved to partake of the Inheritance which is* heavenly, *amongſt all them that are ſanctified.*

Richard Farnſworth, John Whitehead, John Moone,
Alexander Parker, Thomas Loe, Thomas Briggs,
George Whitehead, Stephen Criſpe, James Parkes.
Joſiah Coale, Thomas Green.

It will not be loſt-labour, to give my Reader an Account of the *occaſions* of this *Teſtimony*, and of thoſe things contained in it, which are of *ſpecial* remark.

The firſt and *chief Principle* which the Quakers cried up, and endeavoured to *obtrude* on all they attempted to *draw off* from the *common* Principles of the Chriſtian Religion, and to *proſelyte* to themſelves; was, That *every* man hath a light *in him*,

him, which is no leſs than *Chriſt*, and the *Spirit*, *Chriſt the Word of God*, the *Life*, the *Power*, &c. and that this Light is *ſufficient* to lead into the knowledge of *all* Truth, and to move men by its *Power*, to the *compleat* and perfect *Obedience*. And as upon this Principle, they did, and do diſcard the Scriptures from being a *Rule* of Faith and Life, and from bearing the *name* of the Word of God: So, many of them believed it as rationally followed, That all *their* Miniſtry and ordered Meetings, to declare what they called their Teſtimony, was not only *ſuperfluous*, but alſo a contradiction to their main Principle (which is indeed rightly inferred.) Another Principle grounded on the former Foundation was, To exclude all *Forms* of Worſhip, *Order* or *Diſcipline*, and every one to be left to his *own proper* liberty, to meet, or not to meet; to ſpeak, or be ſilent; as he or ſhe ſhould be guided by his or her *private* Light, &c.

But the practices which ſuited to this Principle, as it rendred its Profeſſors diſcordant and contrary to each other, and ridiculous to Obſervers: So alſo it deprived their Heads and Leaders of that *Denomination*, which was as ambitiouſly ſought by them, as by any *Sect-Maſters* heretofore.

Upon *theſe* Conſiderations, thoſe who were chief in eſteem and intereſt among them, began to *impoſe* upon the reſt, what they *pretended* was by the Spirit dictated to them, although it did not meet with the ſame *inward reliſhes* and ſentiments of the reſt. Many of the Quakers (who kept to their firſt Principle) were hereat greatly offended, and made oppoſition againſt thoſe Obtruſions as Tyrannical, and ſubverting their Foundation. One of whom was the Author of that large Letter of Complaint, publiſhed in a little Piece, entituled, *THE SPIRIT of THE HAT*: *Muclow* In which may be ſeen the main Grounds of difference between the Ruling and Non-Conforming Quakers, and as well penn'd as was ever any thing by a Quaker.

But to reconcile theſe Impoſitions, with the Principle of the Sufficiency and Divinity of the Light within every man, the Impoſers *pretend*, That the Light of the Body (*i. e.* Such who bear the ſway) can taſte and diſcern what is from the *true* Light in any; and therefore what anſwers not to that Diſcerning-Spirit in the Body, is to be exploded, as not from the true Principle.

In this *Teſtimony* (*alias*, The Quakers *Canons* and *Conſtitutions*) I ſhall remark theſe following particulars:

1. That in the Title, it is ordered to be *read* in all their Meetings, and *kept* by them as a *Teſtimony*: Which are Priviledges that the *Scriptures* obtain not with *them*.

2. That the Subſcribers, and thoſe others who joyned with them in their *Convocations*, pretend to have *met* by the *Operation of the Spirit*; and to have had in that Negotiation, the *preſence of the Lord with them*, and that hereupon they ground the following Dictates and Impoſitions.

3. That although they take it ſo *grievouſly*, that they ſhould be accounted no Chriſtians by us; yet they own no other to be the Church of Chriſt but themſelves, and have the Charity to reckon of all others as *Without*, and as *Heathen* and *Infidels*; among which ſort they are to be numbered whom *they* Excommunicate.

4. That notwithſtanding their former *decrying* a ſtated and ordained Miniſtry, Rule and Dignities in the Church, as *Tyrannical and Antichriſtian*; they have now a Miniſtry, Rulers, Dignities, Offices, and Dominions erected among *themſelves*, as neceſſary to the ſubſiſting of *their* Fellowſhip: And affirm, That it is *abominable Pride for* any *particular*, not to ſubmit to the judgment given by them, called, The judgment of the Body.

5. That although they have (with their Authors the Romiſts and Jeſuites) reproached the holy Scriptures, as a *lame and inſufficient* Rule; yea, as *no* Rule: Countenancing this their *Diſtraction* from the *diverſities* of Opinions, Parties, and Factions which are found among thoſe who *own* it for *their* Rule; yet they themſelves (for all the *All-ſufficiency* of their Light *within*) have Doubts, Diſcords, and Factions among themſelves, and each pretending the *Light* for its Authority: So that their pretended Remedy, is an early breeder of thoſe Diſeaſes, for which they boaſted of it as an *Infallible Cure*.

6. That therefore they now reduce the *Light* within each *particular*, under the Superintendency of that they call, the *Light in the Body*, or Church of Chriſt; which is no other than the Dictates and Impoſitions of thoſe among them, who aſſume that name, and have the greateſt *intereſt* to maintain it.

7. That while they diſown the *Scriptures*, or Written Word to be a *Rule* of Faith, and for *tryal* of Doctrines and Practices; affirming the Spirit to be the *only* Rule; they ſet up the Doctrines of *GOOD ANCIENT FRIENDS*;

(*i. e.*

(*i. e.* of *James Naylor*, who was bored thorow the Tongue for Blaſphemy, *George Fox*, *Edw Burroughs*, and ſuch Wretches) in its *ſtead*: To which all muſt be Conſentaneous, or be condemned, and by which their Eccleſiaſtical Cenſures muſt be paſſed.

8. That the *Faith* they pretend to adhere unto, claims no longer ſtanding (in this Teſtimony) than *good ancient Friends*, and what was delivered to the Authors of this Teſtimony, I ſuppoſe, by the foreſaid *good ancient Friends*.

9. That as great *Diſturbers* and Contemners of Chriſtian Congregations, Miniſtry, and Forms of Worſhip as they have been; they having now ſet up *ſuch-like* things of their *own*, cannot digeſt the contempt and neglect of them, from *thoſe Quakers*, who (according to their *Fundamental* Principle) oppoſe that among themſelves, which they *all* condemned in *others*.

10. That to difference their Miniſtry, Worſhip, Meetings, and Appointments of time to that end, from theirs whom they condemn; they father all on the Spirit of God, calling themſelves *only* its *Inſtruments*.

11. That among the Quakers, thoſe who diſſent from the *Ruling* party, are as little endured, as *Diſſenters* among any whom they charge with Antichriſtianity and Oppreſſion. And upon *perſiſting* in their Non-conformity to the Dictates and Impoſitions of thoſe who *will* call themſelves the *Church*, are *ejected* out of their Miniſtry, Rule, Office, Dominion, and Membership, and ſhut out from having *any* thing to do in their Church-affairs; yea, and perſecuted too, ſo far as to be *kept under with the power of God*, which is a Sentence that hath in it (without their help) an *inexplicable*, as well as an *unlimited* ſenſe.

12. That they admit of none to their *Debates*, about their more *private and offenſive* Principles, and ordering of their Eccleſiaſtical matters, but ſuch as they have made *ſure* of, and have well *digeſted* their Tenets; or as *they* phraſe it, have *a good underſtanding*, and *true ſenſe of things*, and *are felt in a meaſure of the Univerſal Spirit*.

13. That the Counſel given by the *leading* Quakers, is by them ſaid to be the Counſel of the *Wiſe-men* and the *Prophets*.

14. The Authoritative and Magiſterial ſtile in which they expreſs theſe Canons, ſcil. *We declare and teſtifie*; *We teſtifie in the Name of the Lord*; *We warn and charge you*.

15. That

15. That they are very industrious for the suppressing of all Prints and Writings that have an *ill Aspect* on their Persons or Principles, though published by *Quakers*. No wonder then that *their Votaries* will not, or *dare* not, take the liberty of reading *those* Books which are published for their Conviction, by professed Friends to their Souls, who are as *professed* Adversaries to their Soul-destroying Opinions and Practices.

16. That their way of Licensing Books of *theirs* to be printed, permits none to pass the Press, but such as have the Approbation of the *Tryers*, (as they believe) will answer the *Witness of God*: (*i.e.* the Light which is the Quakers God and Guide) even in their Adversaries. From which it may be inferred, That not only the corrupt *Opinions*, but also all other Weaknesses and Extravagancies contained in their Books, printed according to their Order, may be fixed on, *not only* their *particular* Authors, but also on the *Body* of the Quakers, and the Spirit by which they are led.

17. That in all the matters contained in this Paper, they ground not any Advice, Counsel, Charge, or Determination on the *Scriptures*; nor make any mention of their Direction or Authority, while the *Witness of God in Friends*, and the *Doctrines of good ancient Friends*, are again and again made the Proofs and Tests of their proceeds. By which 'tis *easily understood*, of what *value* or *use* the Scriptures are in *their* esteem.

It is not without ground of *more* than a *Suspicion*, that the hand of the Jesuite hath been laying a *Popish Plot* in the business of Quakerism. And although I was sometime as far from entertaining *that Opinion* as most, I have found *that* in their Concerns, which hath forced me into a strong Presumption of the truth of it. And the more I *understand* them, the more I am of *that* mind; especially when I consider, That the nearer they approach to any form, the more of the Image of that Man of Sin appears upon them.

It was a cunning Artifice of Satan, in his first Attempts by by his Quaking Instruments; to draw them off from the Yoke of Christ in his Word and Ordinances; by asserting, That every man had a sufficient Light and Motion within *himself*, which if heeded, would be more effectual to render them perfect, than all the Precepts and Rules in the Bible; by which, Pride, Idleness, and Libertinism is exceedingly gratified. And when they were sufficiently distasted at, and hardned against the holy Laws and Ordinances of Christ, beyond hope of return; then to fall on hammering those Bonds of his own to put upon

on them, and frame them for his farther designs. Wherein that Scripture is sadly verified by them, *While they promise them liberty, they themselves are the servants of corruption*, &c. 2 Pet. 2. 19, &c.

In my Book entituled, *Quakerism no Christianity*, I gave a large account of the Quakers building *their* Babes, on the *same* Foundations on which Popery (as such) is found: *viz. Contempt of the Scriptures, pretences of Infallibility, Immediate Inspirations*, vid. *Chap.* 4. *Sect.* 7. and *Chap.* 12. *Sect.* 2. Those instances I produced in them, had *chiefly* a relation to their Doctrines and Enthusiasm. I shall now add some remarkable parts of their *Discipline, Order*, and *Rule*, wherein they symbolize with *Rome, no less* than in the former.

1. Do the Papists pretend themselves to be the *only Church*, and all other Professors of the Christian Religion to be Heretick? The Quakers call themselves *only* the Body, the Church of Christ, and all others Antichristian, Heathen and Infidels.

2. Do the Papists by their little Juncto's, which they call *General Councils*, make Laws, Canons and Constitutions, beside and contrary to the Scriptures, and impose them on their Members, as of Divine Authority? So do the Quakers.

3. Do the Papists admit none into *their Councils*, but such as are in Unity with their Church, and acknowledg the Pope the Roman Head? Neither will the Quakers admit any (though *professed* Quakers) into their Councils, or to order any thing in their Church-affairs, who are *Dissenters* from the *Ruling* party, are not in *Unity* with the *Body*, or that comply not with *George Fox* the Quakers Pope.

4. Do the Popish Councils (with, or without the Pope) pretend the *Spirit* to be *present* with them, and its *Authority* for all their Determinations to be *Infallible*? Wherein do the Quakers differ from the same *Arrogancy*? when they affirm themselves to *meet by the Operation of the Spirit of Truth*; That the *presence* of the Lord is with them in their Consul's, and then testifie and impose them *in the name of the Lord*?

5. Do the Romists call the Pope, or the Pope with his *Conventicle* of the Prelates, the *Church*, and impose their Sentiments and Determinations as the mind and Laws of the *Church*? The Quakers are herein not a hairs-breadth differing from them. For that which they call the *Light and Sense* of the *Body*, and its Determinations is no other than the *Dictates* and *Opinions* of *George Fox*, and some of the *Leading* Quakers; which

which yet are impoſed on the reſt of the Quakers, as the *Light* of the *Body*, or of the Church of Chriſt.

6. Do the Papiſts obtrude a ſubmiſſion of the private Sentiments and Opinions of any of their Members, to the Determination of the Pope, or Pope and Council? So do the Quakers; requiring, That no mans *particular* Opinion do lift up it ſelf againſt the Light of the *Body*; but be determined thereby, and *acquieſce* therein.

7. Do the Papiſts reject the *Scriptures* from being their *Rule*, while they advance *Traditions* in their rooms? The Quakers have gone *beyond* them, who give not that Authority to the Scriptures which the Papiſts allow them; and to *over-match* the *Popiſh* Traditions, bring in the Doctrine of *Good ancient Friends* as their Rule, while the Scriptures are denied *that* Preferment.

8. For *Implicite Faith*, the Quakers are no way inferiour to the moſt ſtrict Votaries of *Rome*. The pretended Light and Inſpiration of their Leaders, they have a *ſwallow* for, that a Monſter as big as a Whale will paſs without hæſitation. And that theſe pretended Inſpirations are *indeed* from the Spirit of God, they have no other proof, but the *Opinion* of their *Infallibility*, or the *Miracles in Spirit* which *George Fox* talks of; which are as indemonſtrable as the other.

9. The continual Sacrifice of Chriſt in the Popiſh Maſs, hath a good Preparative in that Principle of the Quakers, *That Chriſt* in *them* doth *offer up himſelf a living Sacrifice to God for them; by which the wrath of God is appeaſed towards them.* 'Tis but removing the inviſible Sacrifice from the dark and cloſe corner within, to the Altar in ſome viſible ſign, 'tis all one: Which may *in time* appear as *agreeing* to the light, as *W. Penn's* Ceremony of keeping the Hat *off* in Prayer, doth fitly ſignifie the *Veil removed* from their hearts.

It would yet ſeem a *lame* Compariſon between the Papiſts and Quakers, if among the Quakers there be no *Idols*, nor yet the Image of the Pope, the greateſt Idol of all the reſt. But the Jeſuites and Factors of *Rome* have not been ſuch unskilful Artiſts, and unfaithful Servants to *their* Maſter, as to do their work ſo *imperfectly*.

10. If the Light *within* be not God (as certainly it is not) then do they *profeſſedly* give Divine Worſhip to a *Creature*, or to an *Imagination* of their own framing. And if the Souls and Spirits of men are God, or a part of God, and of his Being, by *their Principles* (which are as truly their Principles as words

words can expreſs) then they are *Idolaters* with a witneſs.

11. But the Romiſts give Divine Worſhip to *Saints*, which is not (as moſt believe) the Quakers Idolatry. If I do not prove them herein to *overmatch* them, I am greatly miſtaken; and whether I am or not, I will leave it to my Readers judgment. The Quakers Worſhip (as they profeſs) is *inward* Worſhip, which all confeſs to be the moſt *excellent* part of Worſhip: And therefore if they affirm Worſhip to be given to thoſe whom they put in the room of Saints, it muſt be acknowledged that they worſhip them, though their bodies bow not down to them.

They profeſs to worſhip thoſe *who are ſprung from the noble, gentle Seed*, and that with *Divine* Worſhip, and to *bow down to the loweſt appearances of Chriſts Light and Spirit*. Yea, *George Fox* tells us, That *not to worſhip Chriſt in them, is to worſhip Men, Devils, or Angels*. This kind of Idolatry may explain the *myſtery* of the Quakers looking ſo devoutly for a conſiderable ſeaſon in each others *faces* when they meet, continuing all the while in a *deep* ſilence.

And there are ſufficient witneſſes (living) of the *bodily and viſible* Worſhip, which *James Naylor* received from divers of them. Herein they exceed the Papiſts Idolatry, in the *number* of their Idols; being all that have Chriſt in them, or that are *ſprung from the noble, gentle Seed*, viz. All thorow Quakers: And in the *quality* of their Idol-Saints; for in the room of S. *Peter, Paul*, the Virgin Mary: are *William, George*, &c. who are as like to thoſe Saints, as the blacker ſort of white Devils: And alſo in point of *Time*; for the Papiſts worſhip *their* Saints after their death, but the Quakers worſhip *theirs* while living. See *Quakeriſm no Chriſtianity*, Chap. 16. for a fuller proof of this.

12. To find a Pope, or ſomewhat *like* him among the Quakers, we need ſeek no further than *George Fox*; who is among *them* a Pope, and more than a Pope. His *Supremacy* among the Quakers is ſufficiently known among *them*, and by ſome *lamented*. But I ſhall deſcend to ſome *particular* inſtances, in which *George Fox equals* or *out-does* the Pope, in his Papal *Arrogance* and *Blaſphemy*. I could produce woful inſtances from the hand of credible Reports, but I ſhall decline them, and preſent you with a Letter to him from *Joſiah Coale*, one of the Quakers *chief* Miniſters, which contains a *Map* of a world of Blaſphemies in *a ſmall room*. This Letter I had out

of

of the Quakers *Registry*, it being there preſerved as a Teſtimony of the *greatneſs* of *George Fox*: And as *bad* as it is (I having printed it in my *Vindication*) *William Penn* undertakes twice in print, to vindicate *every line* of it.

DEar George Fox, *Who art the Father of* many *Nations*; *whoſe* Life *reached thorow us thy Children, even to the Iſles* afar *off*; *To the* begetting *of many again unto a lively Hope, for which Generations to come ſhall call* thee *Bleſſed*; *whoſe* being *and habitation is the power of the* Higheſt, *in which* thou *rules and governs in* Righteouſneſs; *and* thy *Kingdom is eſtabliſhed in peace, and the encreaſe thereof is* without end.

Doth the Pope pretend, that from *Peter*'s Chair, Miniſters were ſent out to convert *all* thoſe Nations who profeſſed, or *do* profeſs the Chriſtian Religion? Such an one is *George Fox ſaid* to be; for he is called, *The Father of* many *Nations*, and indeed of almoſt all who are Quakers; who *with them* are the *only* Chriſtians.

Doth the Pope pretend to be Chriſts *Vicar*, and clothed with *his* power? So is it pretended of *George*, that his *Habitation is in the* power *of the Higheſt*.

Doth the Pope pretend not to *erre*, wherein he acts *as* Pope? 'Tis ſaid of Pope *George*, that he *Rules and governs in* Righteouſneſs.

Doth the Pope pretend to be a *Monarch*? *George* hath a Kingdom *too*.

Doth the Pope ſay, That his Kingdom is in *Unity and Concord*, while the Hereticks are at continual Diſcord? 'Tis ſaid of *George*'s Kingdom, that it is *Eſtabliſhed in* peace. In other paſſages of this Letter, *that* is imputed to *George Fox*, which the Pope never dared yet to aſſume to himſelf.

And in this Letter, we have a Sentence *explained*, which is the cloſe of the Preamble in the *Teſtimony*; wherein 'tis ſaid, that ſuch who perſiſt in their diſſent from the Body, muſt be *kept under with the power of God, till they come into ſubjection to the Witneſs of God, of the encreaſe of whoſe Kingdom*, &c. So that it ſeems by comparing Notes, That *George Fox* is *the Power of God* that muſt keep them under; and 'tis

he

he who is the *Witneſs* that muſt be ſubjected to, before they are re-admitted to Office or Memberſhip: Which well agrees with the Pope of *Rome*, who aſſumes to himſelf the *power* of Chriſt, as his Vicar and Vice-Gerent; and makes thoſe who ſubmit not to *his* Yoke, feel the *weight* of his Loyns, if within his reach. And *Bellarmine* gives it as a part of his Definition of a Church-Member, That he *ſubmit himſelf to the Government, ESPECIALLY of the Biſhop of* Rome, *the only Vicar of Chriſt on earth*, Bellar. de Eccleſ. milit. *Lib.* 3. *c.* 2. So that as there is no Communion with the Papiſts, without ſubjection to Pope *Alexander*; ſo there muſt be no Communion or Indulgence with the Quakers, until there be a *ſubjection* to Pope *George*.

And for the *Authority* which reſides in *George Fox* ſingly, it is able to produce *Bulls* as *Magiſterial*, as ever iſſued from S. *Peter*'s Chair. Behold one of them, for a *rare* example of *Superſtition*, and the Quakers *Thraldom* to their *Univerſal* Biſhop.

ALL *Friends, every where, On your Signs, ſet not up the Image and likeneſs of any Creature in Heaven, or in Earth. But by the* power of the Lord, *keep down all the makers of ſuch things; for the ground of them is from the* Heathen. *But ſet up a* Bed-ſtaff, Fire-ſhovels, Saw, Fork, Compaſſes, Andirons, Harrow, Plow, *or any ſuch thing. And all Friends, every where, Admoniſh one another, young and old, that ye do not run after the Worlds faſhions, which are invented and ſet up by the vain and light mind: Which if ye do, how can ye* judge *the World for ſuch things? Away with your Skimming-diſh Hats, and your unneceſſary* Buttons *on your* Cloaks and Coats, *and on the tops of your ſhoulders behind, and on your* ſleeves. *Away with your long* Slit-peaks *behind, and on the skirts of your* Waſte-Coats, *and* ſhort Sleeves, *puniſhing your ſhoulders, ſo as you cannot have the uſe of your arms. Away with your* ſhort Black Aprons, *and ſome having none. Away with your* Vizards, *whereby you are not diſtinguiſhed from* bad *women; and your* bare Necks, *and your great needleſs* Flying-Scarfs, *like Colours on your backs. And ſo ſet not up, nor put on that which you did once with the Light condemn: But in all things be plain, that you may adorn the truth of the Goſpel of Chriſt, and* judge *the World, and keep in that which is comely and decent.*

George Fox.

By

By this you may be ſatisfied of the *Arbitrary* Power of *G: Fox*, the Quakers *Infallible* Pope, and the *Univerſality* of his Dominion over the Quakers; who according to *their* Principles are the only Chriſtians, and Church of Chriſt; all others being accounted by *them* the *World*, *Heathen*, and *Infidels*. And it would amaze a ſerious and intelligent perſon, to hear of the *ſtrange Reverence* and Submiſſion given to this *Impoſtor*, by the Quakers in *England*, *Ireland*, *Holland*, *Barbado's*, *Virginia*, and the *American* Iſlands, and other parts where *this Deluſion* hath gotten footing: Of which he made proof in his Travels the laſt year, to viſit his Subjects in all the aforeſaid parts, or moſt of them.

Take only two Inſtances more of this Quaker-Pope. The firſt was a ſaying of *his* to ſome of the *Friends*; viz. *Friends, Although I have not told it you, I now declare it, I HAVE POWER TO BIND, AND TO LOOSE WHOM I PLEASE.* This was charged upon him in the Letter printed, called, *The Spirit of the Hat*, and in the Quakers Reply was not denied.

The ſecond Inſtance is, of a blaſphemous Paſſage of a grand Quaker (*Solomon Eccles*) in his Book, entituled, *The Quakers Challenge: It was ſaid of Chriſt, that he was in the World, and the World was made by him, and the World knew him not: So it may be ſaid of this true Prophet, whom* John *ſaid he was not.* This man was *Foxes* great Favourite.

From theſe and *ſuch-like* Conſiderations, many of the Quakers *themſelves* cry out upon the *Foxonian* and prevailing party. *They are like* Rome, and their management of matters in *their* Church, is *Popery*, *Tyranny*, *Lording*, *Arbitrary*: which Complaints are confeſſed by the Authors of, *The Spirit of* Alexander, to be the *Out-cry* of many of the Quakers, who for their *ſenſiblneſs* of this unexpected *Roman-like Form of Tyranny*, are as *doggedly* rated in that Book, as ever *Heretick*s were by the Papiſts.

Certainly, Popery never aroſe to ſuch a perfection in ſo *ſhort* a time, among any people in the World, whoſe *firſt* pretences were ſuch *ſtrangers* and *oppoſites* to it. And if it be juſtly ſaid of the Pope, or *Papal* Body, That he hath a mouth ſpeaking *Blaſphemies*; it will be no crime to impute the ſame to *George Fox* and his Adherents.

It is a *ſad* Conſideration, That the Quakers ſhould be ſo *infatuated* by their *firſt* opinions of their *Leaders* teaching from the *immediate* Inſpiration of the Spirit of God, and of their

their *Infallibility* (the reſult of the other) as not to be able, or *willing* to diſcern their ſo *notorious an Impoſture*; Which (if there were no other Demonſtration) their Non-ſenſe, *Self*-Contradiction, ſetting up the things they *once* deſtroyed, and nulling (in effect) that *particular* light of *every* man, which they once *Deified*, diſcover with *Sun-beams*. But what is the ſin of many beſides them (though not in ſo *high* a degree) is *their* ſin and ſnare. They had rather go forward *out* of the way, than by *returning* to thoſe Principles from whence they are fain, to *confeſs* themſelves Tranſgreſſors; which is from a ſpirit of Pride and Folly. And indeed, conſidering what *height* of Pride, and *depth* of Errour, Folly and Ignorance, with contempt of their Betters, do meet together in theſe Monuments of Deluſion, I wonder not that, *AS PROUD AS A QUAKER*, is become *proverbial*. I pray God deliver them from that eternal and inevitable deſtruction, of which their obſtinacy is a ſad Omen. *I have loved ſtrangers, and after them will I go*, is two exactly the ſpirit they are of.

The foregoing things conſidered, it is not difficult to find ſuch a preparedneſs for *down-right Popery*, in the *preſent* poſture of the Quakers Religion, as may render it no *great ſtrain* to jump into it, when-ever they find it their intereſt. For why ſhould it be thought *unreaſonable*, that they ſhould rather chooſe to ſubmit their *particular* Sentiments to the Determinations of a Pope and Council, who pretend to the *Spirits* guidance infallibly *therein*, than to the Determinations of *George Fox*, and his *ſilly* Adherents, called the *Body*, who can give no better aſſurance of their *Infallibility*, (or common *Reaſon* either) than *mere pretences*, mounted on confident Ignorance and Arrogancy? Eſpecially conſidering, that ſuch a change will better bear the fine affected Myſtery of *being felt in a meaſure of the Univerſal Spirit*; which ſeems to be *no other* than the ſo-much *vaunted* Univerſality of *Rome*, caſt in the *Canting* Mould of the Quakers Phraſeology.

Beſides, they will then have the Acceſſion of the numerous Auxiliaries of *Rome*, not needing to be ſo ſtraitned, and put to their ſhifts *as now*, by laying the weight of their yet *unformed* Cauſe on ſo many Equivocations, and *thin* Subterfuges, defended by only two or three unskilful and unwary Patrons. And what if they ſhall think meet to embrace the *Traditions* of *Rome*, inſtead of *THE DOCTRINES OF GOOD ANCIENT FRIENDS*? I am ſure it would be ſhort of a *Miracle*. And the things being the ſame in *Sub-*

ſtance,

stance, why should a mere *verbal* difference be a Gulph *impassable?* And if many of the more *devout* sort of Quakers should be loth to part with their Darling Singularities and Morosities? If *Rome* be pleased so far to indulge to them, as to afford them a *Dispensation*, till time and other things have weaned them, it is not the first time she hath been so kind a Mother. However, if they will but own the Roman Head, as far as they now own *George Fox*, they may have their Religion with all, or *most* of its other *Disorders*, and be owned good *Catholicks* of the *Foxonian Order*; and *George Fox* Sainted to boot for his good service. I desire the Quakers to be but so just to *themselves*, as to consider whether what hath been said, do not *at least* call them to a suspicion, that their Leaders are rowing towards *Tybur*, whatever face they put upon it: And what an *exchange* they have made, in rejecting the Scriptures from being their *Rule*, & taking at length the *Impositions of men* in its room; which are so much the more wicked and blasphemous, as they *lay them* to the Spirit of God as their *Father*; and so much the more *dangerous*, as the Opinion these men have obtained among them, will render it neither pleasant nor credible, for them *now* to question any thing they *say*, or reject any thing they *impose*.

A Summary of the Capital Errours and Blasphemies of the Quakers.

Concerning the Godhead.

THey deny a Trinity of distinct Persons to subsist in the Godhead.

They own the Father, Son and Holy Ghost, to be God under these *distinct* terms; yet deny either of them to have any relation, or property *incommunicable* to each other.

They divide the Divine Being and Godhead into measures and parts.

Concerning the Scriptures.

They hold,

That the Scriptures are not the *Word* of God, and that Christ *only* is the Word of God.

That

That much of them *were* the *Words* of God, but *those* things are not *now* the *words* of God.

That a great part of the Scriptures were the words of *wicked* men, and the *Devil*; therefore cannot be the *Words* of God; Not considering those parts of the Scriptures to be the *Historical* Word, or *Words* of God containing in them a *Divine* Truth of *History*.

That the Scriptures are not a *Rule* of faith and life.

That not any part of the Scripture hath Authority to oblige us to any matter of faith or practice, unless it be dictated to us, or inspired into us by the Spirit *immediately*; as the Prophets, Apostles, and Penmen of the Scriptures received it.

That those who *determine* their faith and practice by the Scripture, are begotten into the words, without the *life* and power.

That he that preaches the Doctrines of the Apostles and Prophets expressed in the Scriptures, not having them by Inspiration as they; and yet calls them the Word, or Words of the Lord, tells lies; is a Thief and a Robber, stealing the Prophets words, &c. and runs into other mens lines and labours.

That to follow the *examples* of the Church, in those things which were *commanded* to them, and practised by them under the Gospel, or New-Testament-Administration, is to commit Idolatry, and to offend God, by making to our selves *Graven Images*, and *Likenesses*.

That to own and embrace the Scriptures for *our Rule* is *Idolatry*, placing them in the room of Christ, the *Light within*.

Concerning Christ.

They hold,

That the *Son* of God is Christ, and also that the *Father*, or the *Spirit*, is Christ as well as *he*.

That God, or the *Godhead* only is the Christ.

That Christ is not of the *Humane* Nature, or *Man*, according to *Adam*'s nature.

That the *Body* of Jesus the Son of *Mary*, which *died* on the Cross without the Gates of *Jerusalem*, was never; nor is not an *Essential Constitutive* part of the Christ of God.

That the aforesaid *Body* is not now *glorified* and in *Heaven*, and that it is not now *alive*.

That Christ was never seen with *bodily* eyes.

That Christ never *died* in a *proper* sense, he being *only* God, and so immortal.

That God is *now* manifeſted in the fleſh, as he *was* in the Son of *Mary* above 1600 year ſince.

That Chriſt hath *Manhood*, but is not a *Man* of our nature.

That there is a *heavenly* Body of Chriſt, conſiſting of *Spiritual* fleſh, blood, and bones, which came down from Heaven, and dwelt in the Body that was born of the Virgin *Mary*, and dwells *now* (at leaſt) in every Quaker.

That every man hath a *Light* in him, which is Chriſt the *Eternal Word* of God.

Concerning Chriſtianity.

They hold,

That the Quakers *only* are *true* Chriſtians, and own the *true* Chriſt; and all who own not, and ſubmit not unto the *Light within* as Chriſt, are Infidels.

That thoſe whom we call the *Heathen*, have ſomewhat of Chriſtianity, becauſe they have ſome juſtice and common natural Vertues, although they believed not on Jeſus the Son of *Mary*, nor have any knowledg of him, nor make any Profeſſion of him to be their Lord and Saviour.

Concerning the Soul of man.

They hold,

That the Souls of men are a *part* of the *Being* of God, of his very Life and Subſtance; came *out* of God, are no *Creatures*, are *Infinite* in themſelves, and ſhall return *into* God again.

Concerning Redemption.

They hold,

That Chriſt came to Redeem the *Seed*, which is no other but *Chriſt himſelf*.

That *Chriſt* before man's Converſion is the *loſt in* man.

That the Redemption by Chriſt, is to obedience to the Light within, and thereby to Peace and Righteouſneſs.

That we are not redeemed by what was done and ſuffered, by the *Son of Mary*, above 1600 *years* ſince, and *without* us in reſpect of place.

That Chriſt *in* them *doth* offer up himſelf a Living *Sacrifice* to God for them, by which the wrath of God is *appeaſed* towards them.

Juſti-

Juſtifying-Righteouſneſs.

They hold,

That the Righteouſneſs of Chriſt, and their Righteouſneſs, is but *one* and the *ſame* thing.

That what Righteouſneſs *they* perform, is the Righteouſneſs of Chriſt; becauſe performed by the Teachings and Power afforded to them by *him*.

That they are juſtified by a Righteouſneſs *within* themſelves, and not by a Righteouſneſs performed *without* them, or before they had a *being*.

That no man is juſtified, who doth not perform *every* demand of the Law; i. e. *Of the Light, or Law within*.

Concerning Sin.

They deny *Original* Sin.

They deny that *motions* from within to ſin, are *ſin*, if not *complied* with.

They hold, That men may attain to be *without any ſin* in *this* life: And that *ſome* of them are perfectly freed from its ſtains and prevalency.

They hold, That there can be *no* ſin, but what is commited *againſt Conviction*.

Concerning the Light within.

They hold,

That the Light *within* them is God, Chriſt, the Spirit, the *Law*, the *Goſpel*, the *Life*, the *Power*, the *only* and ſufficient *Rule* of faith and Life. Vid. *The Key*.

That all men have *this* Light within themſelves.

That this Light is not a *natural* or *created* Light, or *Humane* faculty.

That it is of the *ſame* nature in thoſe who obey or *diſobey* it.

That while men *reſiſt* this Light, the Light, or Chriſt is in *bondage*, and kept *under*.

That men heeding and obeying this Light, Chriſt is *riſen* in them, which is the Reſurrection and the life.

Concerning

Concerning Ordinances.

They hold,

That there is no ſuch thing as *Ordinances* now under the Goſpel.

That *Baptiſm* and the *Lords-Supper* were once Ordinances, but now ſince the *Spiritual* Adminiſtration are aboliſhed.

Concerning a Miniſtry and Preaching.

They hold,

That all that pretend to be *Miniſters* of the Goſpel, and have a Call from *Men*, are not the Miniſters of Chriſt.

That *their* Miniſtry teach *only* from the *immediate* Revelation, and Inſpiration of the *Spirit*.

That *their* Miniſters are *Infallible* in their miniſtring.

That *our* Miniſters, who receive Maintenance for their work, are *Hirelings, Thieves, and Robbers*.

That thoſe who preach from the *Scriptures*, taking their Sermons from thence, *ſteal* the Prophets words, and are *not* ſent of God.

That men are to preach nothing, but what they have a motion to from the Spirit at *that* time.

That thoſe who preach Chriſt *without*, are *falſe* Miniſters; and thoſe are *true* Miniſters, who preach Chriſt *within*, and put people upon believing on him, as he is manifeſted *in themſelves*.

That the *end* of all their Teaching is, to bring men to the Everlaſting Word of God in themſelves; i. e. *To follow the Light within*.

That whatever their Miniſters teach, it is not *they* that *teach*, but the *Spirit through them*.

Concerning Prayer.

They neither *confeſs* their ſin in publique Prayer, nor beg *pardon* for themſelves.

They pray not *Miniſterially* in their *publick* Aſſemblies, as the mouths of others; but alway in the ſingular number, *ſcil.* I pray, *&c.*

They

They pray not in the name, or for the sake of Christ the Mediator.

They use no Family-prayer, or at set-meals.

They deny, That we are to use *our* wills, or understandings in prayer.

Concerning the Church of Christ and its Officers.

They hold *themselves only* to be the Church of Christ.

They hold (*some of them,*) That there ought to be no such thing as Elders and Overseers in the Church, but that the Spirit *alone* is Apostle, Prophet, Elder, Overseer, *&c.* This was the first and general Opinion. But since they have so far changed their minds (the most of them) as to hold *Dignities, Offices, Government* necessary; and also, That it is not the *Officers*, but the *Spirit in* the Officers, that doth all the parts belonging to their Offices.

They hold only one *Universal* Church (not particular Churches) and that Church to be *in* God, the *Jerusalem* which is *from* above.

In their Meetings (*sometimes*) they have nothing but a profound *Silence*; which formerly was when they had no motion, but now, for most part, when none of their *Ministry*, either of the men or women in that Office are there.

They have a strange Officer among them, *George Fox*, whose Titles are full of *Blasphemies*; *scil.* A *King*, the *Witness* of God, the Father of many Nations, *&c.* See the Letter to him from *Coale.* This man is a Sphere above any of the rest.

Concerning Judgment, Heaven, and Hell, and the Resurrection.

All these things they hold to be *within*, in the time of *this* life. The Day of Judgment is (with them) the judging of the Flesh, or all disobedience to the Light, *by* the *Light within*; and this is the same with Hell. And for Heaven, they hold, 'tis *within too*; but no such place as that where *we* believe the man Christ to be, above the visible Heavens.

The

The Reſurrection of this body wherein the ſoul now lives, they peremptorily deny, affirming; The belief that ever it ſhall be quickned and made alive again, to be ridiculous and irrational.

They profeſs Eternal Rewards; but it amounts *only* to this conceit, That the body ſhall not live again after its death, and ſo there is no reward to that. And the ſoul they ſay is *Eternal*, came *out* from God, is a part of his *Being*, ſhall return into him again: So that the ſoul ſhall be changed from a part of God dwelling in fleſh, to a part of God reſolved into his own and original Being; which was the ſtate of their ſouls a thouſand years *afore* they were born (as they conceit.) Thus God alone ſhall be Eternally rewarded, by being delivered out of theſe Priſons of the Quakers bodies.

FINIS.

ERRATA.

PAge 8, *line* 26. *for* diſtraction, *read* detraction, *p.* 7. *l.* 29. *for* Denomination, *r.* Domination, *p.* 11. *l.* 16. *for* Babes, *r. Babel.*